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GRAMMAR

OF THE

MODERN SYRIAC LANGUAGE,

AS SPOKEN IN

OROOMIAH, PERSIA,

AND IN

KOORDISTAN.

BY

REV. D. T. STODDARD,

MISSIONARY OF THE AMERICAN BOARD IN PERSIA.

[FROM THE JOURNAL OF THE AMERICAN ORIENTAL SOCIETY, VOL. v, 1855.]

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AS SPEAKED IN

ORIENTAL PERSIA

AND IN

KORDISTAN

BY J. A. R. R. R. R.

THE AUTHOR OF THE SYRIAC GRAMMAR

AND OF THE SYRIAC LEXICON

OF THE SYRIAC LANGUAGE, AND OF THE SYRIAC LEXICON

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INTRODUCTORY REMARKS.

It is an interesting fact that, although the Nestorians of Persia have for many centuries been conquered and outnumbered, and have had very little share in civil affairs, and their brethren in the Koordish Mountains have enjoyed only a doubtful independence, they have preserved to the present time a knowledge of their vernacular language. In Persia, most of the Nestorians are indeed able to speak fluently the rude Tatar (Turkish) dialect used by the Mohammedans of this province, and those of the mountains are equally familiar with the language of the Koords. Still, they have a strong preference for their own tongue, and make it the constant and only medium of intercourse with each other. This is the more noticeable, as in modern times, until within a short period, they had no current literature, and the spoken dialect was not even reduced to writing. Their manuscript copies of the Bible and other books were very scarce, and were carefully hid out of sight, covered with dust and mildew. Very few, if any, except the clergy, aspired to be readers, and still fewer were able to read with any degree of intelligence.

The first attempt worthy of record to reduce the Modern Syriac to writing, was made by Rev. Justin Perkins, a Missionary of the American Board of Commissioners for Foreign Missions, at Tabreez, in the winter of 1834-5, in connection with the study of the language, under the instruction of the Nestorian Bishop Mar Yohannan.

The first attempt to write it in a permanent and useful form, was made by Dr. Perkins in the construction of school-cards, in the winter of 1836, after he and Dr. Grant had settled at Oroomiah. On the 18th of January of that year their first school was commenced. Says Dr. Perkins: "Seven boys

from the city attended. They all took their stand in a semi-circle around the manuscript card suspended on the wall, which Priest Abraham with my assistance had prepared; and as they learned their letters and then began to repeat a sentence of the Lord's prayer, for the first time, with a delight and satisfaction, beaming from their faces, equalled only by the novelty of their employment, I could understand something of the inspiration of Dr. Chalmers, when he pronounced the Indian boy in the woods, first learning to read, to be the sublimest object in the world."—*Residence in Persia*, p. 250.

In another connection, Dr. Perkins, speaking of the preparation of the cards for that missionary school, says: "There was no literary matter for its instruction and aliment, save in the dead, obsolete language. I therefore immediately commenced translating portions of the Scriptures from the Ancient Syriac copies, by the assistance of some of the best educated of the native clergy. We first translated the Lord's prayer. I well remember my own emotions on that occasion. It seemed like the first handful of corn to be cast upon the top of the naked mountains; and the Nestorian priests who were with me, were themselves interested above measure to see their spoken language in a written form. They would read a line and then break out in immoderate laughter, so amused were they, and so strange did it appear to them, to hear the familiar sounds of their own language read, as well as spoken. We copied this translation of the Lord's prayer on cards for our classes. Our copies were few. We therefore hung up the card upon the wall of the school-room, and a company of children would assemble around it, at as great a distance from the card as they could see, and thus they learned to read. We next translated the ten commandments, and wrote them on cards in the same way, and then other detached portions of the Word of God; and thus continued to prepare reading matter by the use of the pen, for our increasing number of schools, until the arrival of our press in 1840. This event was hailed with the utmost joy by the Nestorians, who had long been waiting for the press, with an anxiety bordering on impatience; and it was no less an object of interest and wonder to the Mohammedans. They too soon urgently pressed their suit, that we should print books for them also; and a very respectable young Meerza sought, with unyield-

ing importunity, a place among the Nestorian apprentices, that he too might learn to print. The first book which we printed in the modern language, was a small tract, made up of passages from the Holy Scriptures. As I carried the proof-sheets of it from the printing-office into my study for correction, and laid them upon my table before our translators, Priests Abraham and Dunkha, they were struck with mute rapture and astonishment, to see their language in print: though they themselves had assisted me, a few days before, in preparing the same matter for the press. As soon as recovery from their first surprise allowed them utterance, 'It is time to give glory to God,' they each exclaimed, 'that we behold the commencement of printing books for our people;' a sentiment to which I could give my hearty response."

The first printing in the Nestorian character was an edition of the four Gospels published by the British and Foreign Bible Society in 1829, the type being prepared in London from a manuscript copy of the Gospels obtained from Mar Yohannan, by the eccentric traveller Dr. Wolff, several years before, and taken by him to England for that purpose. This volume is all that has ever been printed in the modern language of the Nestorians, otherwise than by the agency of our mission-press, with the exception of one or two small Papal tracts, published a few years since at Constantinople, with miserable type prepared under the supervision of the Jesuits in that city.

Since the arrival of our press in 1840, it has been busily employed in printing books for the Nestorians, in both their ancient and modern language, mostly in the latter.

Dr. Perkins has furnished the following list of our more important publications, arranged nearly in the order in which they have been issued from the press.

THE PSALMS, as used in the Nestorian churches, with the Rubrics, in Ancient Syriac. 196 pp. 4to.

INSTRUCTIONS FROM THE WORD OF GOD, in Modern Syriac. (Extracts from the Bible.) 77 pp. 12mo.

THE ACTS AND THE EPISTLES, in Ancient Syriac. 8vo.

THE GREAT SALVATION, a tract in Modern Syriac.

SIXTEEN SHORT SERMONS, in Modern Syriac.

A PRESERVATIVE FROM THE SINS AND FOLLIES OF CHILDHOOD AND YOUTH, by Dr. Watts, in Modern Syriac.

AIDS TO THE STUDY OF THE SCRIPTURES, in Modern Syriac. 109 pp. 8vo.

SCRIPTURAL HISTORY OF JOSEPH AND THE GOSPEL OF JOHN, in Modern Syriac. 316 pp. 8vo.

THE GOSPEL OF MATTHEW, in Modern Syriac. 192 pp. 12mo.

Tracts on FAITH, REPENTANCE, THE NEW BIRTH, DRUNKENNESS, and THE SABBATH, by Mr. Stocking, in Modern Syriac.

THE FAITH OF PROTESTANTS, in both Ancient and Modern Syriac, in separate volumes. 164 pp. 8vo.

SCRIPTURE QUESTIONS AND ANSWERS, in Modern Syriac. 139 pp. 8vo.

First HYMN BOOK. 10 pp. 12mo.

THE DAIRYMAN'S DAUGHTER, in Modern Syriac. 136 pp. 8vo.

USEFUL INSTRUCTIONS, in Modern Syriac.

THE FOUR GOSPELS, in Modern Syriac. 637 pp. 8vo.

THE NEW TESTAMENT, in both Ancient and Modern Syriac, the translation being made by Dr. Perkins from the Peshito, with the Greek differences in the margin. 829 pp. 4to.

SCRIPTURE HELP OR MANUAL, in Modern Syriac. 192 pp. 8vo.

BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 712 pp. 8vo.

QUESTIONS ON BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 99 pp.

Second SCRIPTURE MANUAL, and a larger HYMN BOOK, in Modern Syriac. 131 pp. 8vo.

THE SHEPHERD OF SALISBURY PLAIN, in Modern Syriac. 70 pp. 8vo.

THE YOUNG COTTAGER, in Modern Syriac. 98 pp. 8vo.

Smaller ARITHMETIC, in Modern Syriac. 24 pp. 8vo.

Larger ARITHMETIC, in Modern Syriac. 192 pp. 8vo. By Mr. Stocking.

A GEOGRAPHY, in Modern Syriac. 302 pp. 8vo. By Dr. Wright.

THE LORD'S PRAYER, TEN COMMANDMENTS and CATECHISM FOR CHILDREN, in Modern Syriac. 78 pp. 8vo.

A SPELLING BOOK, in Modern Syriac. 54 pp. 8vo.

THE OLD TESTAMENT, in both Ancient and Modern Syriac, the latter being translated from the Hebrew by Dr. Perkins. 1051 pp. large 4to.

SPELLING BOOK, with SCRIPTURE READINGS, in Modern Syriac. 160 pp. 8vo.

THE RAYS OF LIGHT, a monthly periodical, devoted to Religion, Education, Science and Miscellanies. Fourth volume now in progress.

In press, an edition of the NEW TESTAMENT in Modern Syriac, and BAXTER'S SAINT'S REST.

Ready for the press, SCRIPTURE TRACTS, of the American Tract Society, and GREEN PASTURES, an English work, consisting of a text of Scripture, with a practical exposition, for each day in the year.

Our schools have been gradually increasing in number, till the present year. We now have about eighty village-schools and flourishing Male and Female Seminaries. Of course, the number of intelligent readers is rapidly on the increase, and the modern language is assuming a permanent form. It should still, however, be considered as imperfect. It is difficult to give in a precise manner either its orthography, its etymology or its syntax, because the language is not to-day just what it was yesterday, nor just what it will be to-morrow. Until the publication of the Old and New Testaments, there was no standard of usage. It was difficult to say which dialect should have the preference. The same uncertainty in a measure still remains. If we assume that the dialect which is nearest to Ancient Syriac should be the standard, this will necessarily be unintelligible to a large portion of the people. We generally use the language in our books which is spoken on the plain of Oroomiah, unless there are obvious reasons for variation in a particular case.

Rev. Mr. Holladay, one of our missionary associates, prepared a very brief, though excellent sketch of the grammar of the Modern Syriac, about the year 1840. He also aided much in translating works for the press. His health and that of his family obliged him in 1845 to leave us for America, where he still resides, near Charlottesville, Va.*

Much time has been bestowed on the preparation of the following grammar; although, as it has been written with indifferent health and amid the pressure of missionary duties and cares, it has not been subjected to so thorough revision as it would have been under other circumstances. The Syriac has been written by Deacon Joseph, our translator,

* Mr. Holladay has kindly consented to superintend the printing of this grammar. COMM. OF PUBL.

who has had much experience in labor of this kind, and is perfectly familiar with the grammar of the Ancient Syriac.

My design has been to trace up the language, as now spoken, to the Ancient Syriac, and I presume no reader will complain of the frequent references made to Hoffman's large and valuable grammar. As some may find occasionally Ancient Syriac words written in a manner different from that to which they are accustomed, it may be well to suggest that the Syriac of the Jacobites, which has generally been the Syriac of European grammars, differs somewhat from the Syriac of old Nestorian books. The latter are of course the standard with us.

It may seem unnecessary to some to link in the Hebrew with the Modern Syriac, and I have had myself many doubts about the expediency of doing it. But, considering how many Hebrew scholars there are in America, who would take pleasure in glancing over the following pages, and how few of them are at home in Ancient Syriac, it seemed to me not inappropriate to adopt the course I have. The references to Nordheimer's Hebrew Grammar certainly add little to the size of the work, even if they do not at all increase the interest of the reader.

Every thing serving to develop the Ancient Aramean of these regions is worthy of investigation. And it has occurred to me, as not at all unlikely, that the Nestorians use many words, and perhaps grammatical forms, in their daily intercourse, which have never found their way into grammars and lexicons, and yet are very ancient, and owe their origin to the Aramean, which was once so extensively spoken in Persia and made even the court-language.—Ezra 4: 7, 8.

I at first designed to give in an appendix an outline of the Jews' language as now spoken in this province. It is nearly allied to the Modern Syriac, and Jews and Nestorians can understand each other without great difficulty. But whether these languages had a common origin, within the last few centuries, or whether they are only related through the Ancient Syriac and Ancient Chaldee, we have not yet the means of determining. The discussion of this subject, which is necessarily omitted now, may be resumed hereafter.

D. T. STODDARD.

Oroomiah, Persia, July, 1853.

ORTHOGRAPHY AND ORTHOËPY.

THE ALPHABET.

The letters of the alphabet are the same in number and bear the same names as in the Ancient Syriac, and generally have the same power. New forms, however, have been given to **ܐ**, **ܐ**, **ܐ** and **ܐ**, as will appear by the following table.

Initial.	Medial.	Final.	Initial.	Medial.	Final.
ܐ		ܐ ܐ*	ܐ		
ܐ			ܐ	{ Before final sometimes }	ܐ
ܐ	ܐ		ܐ		ܐ
ܐ			ܐ		ܐ
ܐ			ܐ		ܐ
ܐ			ܐ		ܐ
ܐ			ܐ		ܐ
ܐ			ܐ		ܐ
ܐ			ܐ		ܐ
ܐ			ܐ		ܐ
ܐ	ܐ		ܐ		ܐ
ܐ		ܐ ܐ	ܐ	{ Before final sometimes }	ܐ

The Estrangela is still employed by the Nestorians for the title-pages of books and other occasional uses.

The letters **ܐ**, **ܐ**, **ܐ**, **ܐ** and **ܐ**, are never united with the succeeding letters. **ܐ** and **ܐ** are occasionally written in

* **ܐ** is used in some manuscripts as initial, medial, or final. The same may be said of **ܐ**: but **ܐ** can only be used as a final letter, or at the end of a syllable; never as an initial letter. **ܐ** and **ܐ** are used indifferently according to the fancy of the writer.

connection with the next letter: 𐤀 with 𐤁 and 𐤂; 𐤂 with 𐤁, 𐤃, 𐤄 and 𐤅.

𐤆, 𐤇, 𐤈, 𐤉, 𐤊, 𐤋, are susceptible of aspiration as in the ancient language. A large point above the letter (daghes lene of the Hebrew) which is often omitted, especially at the beginning of words, denotes that the letter is not aspirated in pronunciation. A similar point below shows that it is aspirated. It is to be noted, however, that 𐤊, unaspirated, is written without any point. When aspirated, it is written 𐤊̇.

NOTE.—It would not be an easy matter to lay down the rules by which these letters are aspirated in Modern Syriac. Nor is it necessary to attempt it, as the aspiration is indicated in nearly every case by the point below the letter. Wherever one of these letters is unaspirated in a verbal root, it is unaspirated throughout the conjugation, and *vice versâ*.

𐤆, when aspirated, has nearly the sound of the English *w*, sometimes inclining to *v*, and can hardly be distinguished from 𐤂. The latter must, however, be regarded as the weaker consonant. Cases will be mentioned farther on, in which 𐤆 coalesces with the preceding vowel and loses its power as a consonant.

𐤇, when aspirated, has the sound of *gh* (the Persian غ), and is perhaps more deeply guttural than 𐤈, which seems to a beginner to resemble it.

𐤇 has the sound of the English *j*. Until the last two or three years, we used it also to express *ch*. See 𐤈.

The aspirated 𐤈 is not much, if at all, used in the province of Oroomiah. In the mountains of Koordistan, its proper sound is that of *th* in *these*, but it is said in one or two cases to have the sound of *th* in *thin*.

𐤀 has a more decided and full pronunciation than the English *h*, without approaching in sound to 𐤁 (*hh*). The latter cannot be distinguished in pronunciation from 𐤈. Their equivalent nearly is found in the German *ch* (*Bach*).

NOTE.—The Nestorians pronounce 𐤁, 𐤈, 𐤇, etc., with much stress of voice, in consequence of which the sound of their language is at first unpleasant to an English ear. The Turkish of Northern Persia in this respect resembles the Syriac, and is very unlike the cultivated language of Constantinople. Whenever the Turkish is

referred to in the following pages, the reader will understand by it the rude Tatar dialect of this province, which has not even been reduced to writing, and is therefore noted in the Syriac character.

ⲟ, used for connecting words and clauses (the Hebrew ׀), is pronounced nearly like *oo* in *hood*, but with a more rapid enunciation.

ⲑ or Ⲓ is equivalent to *z* in *azure*, or *s* in *pleasure*. These characters are rarely used.

ⲓ, unaspirated, has often the sound of *k* in *kind*, as pronounced by Walker, a *y* being quickly inserted after *k*.

ⲓ has the sound of *ch* in *cherry* and *rich*.

ⲓ is sometimes pronounced like ⲙ, when it precedes ⲥ or ⲑ, e. g. ⲓⲛⲁⲓ, *a store-room*; ⲓⲛⲁⲓ, *to stagger*; ⲓⲛⲁⲓ, *lazy*; ⲓⲛⲁⲓ, *to swagger*, etc. So in Persian. So in English in the words *imbitter*, *impatient*. ⲙ is also occasionally written instead of ⲓ, as ⲙⲛⲁⲓ, sound being regarded more than derivation.

ⲓ, ⲓ and ⲓ, are readily confounded by a foreigner in certain connections, but are at once distinguished by a native. We may take as an illustration ⲓⲛⲁⲓ, *the hand*, and ⲓⲛⲁⲓ, *a feast*; or ⲓⲛⲁⲓ, *a fig*, and ⲓⲛⲁⲓ, *mud*. The difference in these words may seem slight, but, unless the ear is trained to make nice distinctions, a foreigner will be often misunderstood, even if he does not fall into ludicrous blunders.

ⲓ has been used more or less to represent the *f* and *ph* of other languages, but, as the Nestorians pronounce this sound with difficulty, and it never occurs in words truly Syriac, we have for some years past dropped it in our books. ⲓ coalesces with certain vowels, as hereafter stated.

ⲓ.—When this letter is used, the syllable fills the mouth, as it were, more than when ⲙ is used.

ⲓ.—A very hard *k*, which can be represented by no analogy in English.

ⲓ, when unaspirated, is equivalent to the English *t*. ⲓ is a harder *t*, and sounded farther back in the mouth. ⲓ, if aspirated, has the sound of *th* in *thick*. This aspiration, so common in the ancient language, is quite lost on the plain of Oroomiah, but is retained in Koordistan.

VOWELS.

Names.	Notation.	Power.
ܦܬܗܗ P'tahha	$\frac{'}{}$	<i>a</i> in <i>hat</i> .
ܙܟܦܐ Zkapa	$\frac{''}{}$	<i>a</i> in <i>father</i> .
ܙܠܡܐ ܕܠܡܐ Zlama (long)	$\frac{'}{''}$	{ between <i>e</i> in <i>elate</i> and <i>a</i> in <i>hate</i> .
ܙܠܡܐ ܕܠܡܐ Zlama (short)	$\frac{''}{''}$	
ܙܠܡܐ ܕܠܡܐ R'wâhha	$\frac{'}{}$	<i>o</i> in <i>note</i> .
ܙܠܡܐ ܕܠܡܐ R'wâsa	$\frac{''}{}$	<i>oo</i> in <i>poor</i> .
ܙܠܡܐ ܕܠܡܐ Hhwâsa	$\frac{''}{'}$	<i>e</i> in <i>me</i> .

NOTE.—The names of $\frac{'}{''}$ and $\frac{''}{''}$ in Ancient Syriac grammars are just the reverse of those here given, but, as it seems more proper to call $\frac{''}{''}$ hard, the Nestorians follow the usage noted above.

P'tahha has generally the sound of short and close *a*. In the great majority of cases, when a consonant follows it (excepting **ܬ**, **ܫ**, **ܠ**, and cases specified on pp. 10, 11), which has a vowel of its own, that consonant is doubled in pronunciation, e. g. **ܬܬܐ**, *these*; **ܬܬܐܬܐ**, *a wave*; **ܬܬܐܬܐܬܐ**, *true*; where **ܬ**, **ܫ** and **ܠ** are each doubled.

NOTE 1.—There is no doubt that at least the Eastern Syrians formerly used the daghesh forte, though, as now, without any distinguishing mark. Compare Hoffman's Grammar of the Ancient Syriac, § 17, Annot. 1. Asseman states that in many cases $\frac{''}{''}$ is followed by a dagheshed letter, but this is not the usage now, except in **ܬܬܐܬܐ** and **ܬܬܐܬܐ**, and then with questionable propriety.

NOTE 2.—It is perhaps unnecessary to state that **ܬ**, **ܫ** and **ܠ**, are letters too weak to receive the daghesh. The usage is the same in the Hebrew. Unlike the Hebrew, however, the Modern Syriac may double **ܬ** and **ܬ**, and does so constantly, e. g. **ܬܬܐܬܐ**, *to envy*; **ܬܬܐܬܐ**, *to make alive*; pronounced respectively *bahh-hhul*, *māhh-hhee*. So too **ܬܬܐܬܐ**, *to wallow*; **ܬܬܐܬܐ**, *deaf*; pronounced *garril*, *karra*.

NOTE 3.—A few words, such as **ܕܡܝܢ**, **ܕܡܝܢܝ**, **ܕܡܝܢܝܢ** (the first syllable) and **ܕܡܝܢܝܢ**, derived from the ancient language, are exceptions to the above rule. The sound of $\frac{'}{}$ in these words is like that of $\frac{'}{}$, and the following consonant is not doubled.

P'tahha is lengthened, when followed by **ܕ**, **ܡ** or **ܢ**, as in the second syllable of **ܕܡܝܢܝܢ**, where $\frac{'}{}$ is to be pronounced like $\frac{'}{}$. So in **ܕܡܝܢܝܢ**, *light*; **ܕܡܝܢܝܢ**, *an arm*; **ܕܡܝܢܝܢ**, *a serf*.

Sometimes the sound of $\frac{'}{}$ in a mixed syllable, beside the cases hereafter specified, nearly approaches that of short *u*, e. g. **ܕܡܝܢܝܢ**, pronounced *ũthra* or *ũtra*.

Zkapa has properly the sound of *a* in *father*, but, in order to give uniformity to the spelling of like forms, occasional deviations have been made from this rule. Thus, we have **ܕܡܝܢܝܢ**, *I may heal*; **ܕܡܝܢܝܢ**, *I may be*; **ܕܡܝܢܝܢ**, *I may read or call*, although in the first $\frac{'}{}$ has nearly the sound of *e* in *met*, in the second, the sound of *a* in *father*, and in the third, the sound of *a* in *ball*.

NOTE 1.—It will thus be seen that the Nestorians have what Hoffman (§ 11, 3) properly calls the more elegant pronunciation of $\frac{'}{}$. So far as we know, this vowel is never pronounced by them as long *o*.

NOTE 2.—It may here be remarked, once for all, that several serious difficulties are in the way of an orthography which shall perfectly represent the sound of each word. Many words, as, for instance, **ܕܡܝܢܝܢ** and **ܕܡܝܢܝܢ**, have a different sound from what they had formerly; and yet, for the sake of etymology, it is considered important to retain the original spelling. It is often a matter of much doubt how far we are permitted to go in defacing the escutcheon of words, and obliterating all traces of their ancestry. One who had not fully considered the subject, might often think we were arbitrary, where good reasons for a variation may be assigned; e. g. Anc. **ܕܡܝܢܝܢ**, **ܕܡܝܢܝܢ**, Modern **ܕܡܝܢܝܢ**, **ܕܡܝܢܝܢ**.

The difficulty is still greater in regard to words which have been transferred from other languages, the Turkish, the Persian, the Koordish, and the Arabic. Even if we were thoroughly acquainted with these languages, as we are not, the words derived from them in Modern Syriac are often completely disguised, and years pass before

we successfully trace out their origin. Others are more or less corrupted, though not properly made over; and still others retain very much of their original form and sound. In the latter case, we intend always to refer to the language from whence they came, to ascertain the true spelling.

The varieties in dialect present another obstacle not easily surmounted. As familiarity is acquired with the language spoken, in all the dialects, reasons are often found for changing orthography which was supposed to be definitely settled.

Long Zlama.—The sound of 𐤆 is not exactly that of long *e*, nor of long *a*, but something between these sounds, approaching a little nearer to that of *e* than of *a*.

Short Zlama.—This vowel, though generally *i*, sometimes approaches in sound to *ě*. When followed by 𐤀 , its sound resembles 𐤆 , e. g. 𐤆𐤍𐤁𐤍𐤁𐤍𐤁𐤍 , hear.

The same rule which has been mentioned for the doubling of a consonant after 𐤆 , applies also to 𐤆 . Thus in 𐤆𐤍𐤁 , *a bear*; 𐤆𐤍𐤁 , *a hoof*; 𐤆𐤍𐤁 , *smoke*; the 𐤆 , 𐤍 and 𐤁 , are respectively doubled in pronunciation. The fact that the daghesh must always, as in Hebrew, be preceded by a short vowel, needs no explanation.

It may be well to state, under this head, that 𐤆 , 𐤍 and 𐤁 occasionally admit of daghesh forte in the Ancient Syriac, after a short vowel, but not 𐤆 .

R'wâhha.—This is long *o*, but is often undistinguishable in pronunciation from 𐤆 , which has the sound of *oo* in *poor*, but at times inclines also to the sound of long *o*. When 𐤆 precedes, 𐤆 should follow; when 𐤆 precedes, 𐤆 should follow.

NOTE 1.—As the Nestorians generally use 𐤆 and 𐤆 , especially in the neighborhood of Mosul, there is no doubt that the former corresponds to 𐤆 in Hebrew, and the latter to 𐤆 .

NOTE 2.—Unlike 𐤆 in Hebrew, 𐤆 is so far an essential part of the vowel, that the latter cannot be written without it. The same remark may be made of 𐤆 in *hhwâsa*.

NOTE 3.—Hoffman, § 13, 4, speaks of these vowels as sometimes *ũ*, but the Nestorians know no such usage. In the examples he adduces, 𐤆𐤍𐤁 , 𐤆𐤍𐤁 , 𐤆𐤍𐤁 , 𐤆𐤍𐤁 etc., the sound is as given above.

Hhwâsa.—This is in sound like a very long *e* in English. The ܐ has sometimes belonging to it another vowel, in which case it performs the double office of a consonant (*y*) and a fulcrum for *hhwâsa*, e. g. ܬܬܐ, *thought*, pronounced *hhēyal*; ܕܐ, *of us*, pronounced *dēyan*. The word ܐܬܐ, in which the etymology is preserved, is sounded thus: *īt*. In the perfect participle feminine, 1st Class, we have, for example, ܬܬܐܬܐ, *braided*, pronounced as if written ܬܬܐܬܐ. And so of similar cases.

NOTE 1.—After ܐ, ܐ is silent. This mode of spelling, adopted from the ancient language, has been in a great measure dropped. Thus, we now write ܬܬܐܬܐ, *you may be*, for ܬܬܐܬܐ; ܬܬܐܬܐ, *you may see*, for ܬܬܐܬܐ, etc. But ܬܬܐܬܐ and some other words transferred from Ancient Syriac, retain their original form.

NOTE 2.—There is a sheva in common use, as in Hebrew, though without any distinctive mark. Sometimes there are two attached to two successive letters, e. g. ܬܬܐܬܐ, *that in his heart*, pronounced *d'b'libboo*. In a few cases the mark called in Ancient Syriac ܬܬܐܬܐ and placed above the line (Hoff. § 19, 1), has been used for this purpose, but it is now dropped, as it is of no practical use to ourselves or the natives. The ear soon becomes so trained that it instinctively gives the sheva where it is called for. No one who has spoken Syriac two months would think of pronouncing ܬܬܐܬܐ, *fuel*, *yakdana*, but, as a matter of course, *yek'dana*. So ܬܬܐܬܐ, *ya-cobh*. Compare the Hebrew יעקב.

The sheva was no doubt employed by the Nestorians of old, though, so far as we can judge from the disposition of the vowels in the ancient language, with less frequency than in the modern. Those grammarians who, according to Hoffman (§ 15, Annot.), wish to class "inter absurdos" any who speak of a sheva in Ancient Syriac, should properly themselves be classed there.

MODIFICATION OF VOWEL-SOUNDS.

The letters **ـ**, **ـَ**, **ـِ**, **ـِ** and **ـِ**, and, to a considerable extent, also **ـِ**, **ـِ** and **ـِ**, modify the sound of some of the vowels which are connected with them in the same syllable. The general tendency of these letters is to make the vowels joined with them somewhat like short *u*, though this is not the uniform effect. As it is essential to a correct pronunciation that this subject be understood, some examples will here be given to illustrate it. The sounds of course cannot be perfectly represented in English. Observe that $\bar{a}=a$ in *hate*; $\acute{a}=a$ in *saw*; *a*, without a mark over it, = *a* in *father*; $\check{a}=a$ in *hat*; *ee*, at the end of words, = ـِ . In some cases ـِ may more properly be represented by simple *e*. $\bar{e}=\text{ـِ}$.

1. These letters with ـِ , **ـِ**, *fifty*, pronounced *hhūmshē*; **ـِ**, *tūrtūm*, to murmur; **ـِ**, *ūmmān*, with us; **ـِ**, *mūstar*, a ruler for parallel lines; **ـِ**, *nūkka*, a whale. Also with **ـِ** and **ـِ**: **ـِ**, *mūmtē*, let them cause to reach; **ـِ**, *Mūryam*, Mary.

2. With ـِ , **ـِ**, *hhūdrit*, thou mayest walk about; **ـِ**, *būtna*, she may conceive; **ـِ**, *ēwūkh*, we are; **ـِ**, *Mūrya*, the Lord; **ـِ**, *kūr'yana*, a reader.

These letters very often give ـِ the sound of $\acute{a}$. Thus we have **ـِ**, *hhātee*, he may sin; **ـِ**, *tāshee*, he may conceal; **ـِ**, *āloola*, a street; **ـِ**, *sāpee*, he may strain; **ـِ**, *kāree*, he may read; **ـِ**, *rāma*, high.

3. With ـِ , no effect is generally produced.

4. With ـِ , the vowel sound is in most cases $\check{u}$: **ـِ**, *hhūshlē*, I went; **ـِ**, *pālūt*, he may go out; **ـِ**, *ūsra*, ten; **ـِ**, *Mūsreen*, Egypt; **ـِ**, *p'kūdlee*, he com-

manded; **רִמְלֵי**, *rūmlee*, he rose; **תּוּמֻמָּא**, *toomūmma*, completed. But **א** following **־**, lengthens it into **־־**.

5. **ו** and **וּ** are affected rarely, if at all.

6. **י** is in many cases unchanged. When, however, these letters are followed by **י** or **י** coalescing in the preceding vowel **ִי** (see next section under **ִי**), the vowel-sound is not generally a simple one, as in other cases, but resembles the sound of *ei* in *height*, e. g. **תֵּירָא**, *teira*, a bird; **עֵינָא**, *eina*, a fountain, an eye; **קֵיסָא**, *keisa*, a tree. So with **י**: **קֵימָא**, *keimat*, a price; **תֵּינָא**, *teina*, mud.

FURTHER MODIFICATION OF SIMPLE VOWELS.

1. **ִי** **־**.—P'tahha followed by **י** has the sound of *ō*, e. g. **זִנָּא**, *zōna*, time; **גִּזְרָא**, *gōra*, a husband.

2. **ִו** **־**.—P'tahha followed by **ו** does not often occur; never in our more recent books. But, wherever found, it has nearly the sound of *ō*, e. g. **תִּשְׁחֻזָּא**, *totishoon*, search ye, now written **תִּשְׁחֻזָּא**. See **ִו** **־**.

3. **ִי** **־**.—This has in general the sound of *ey* in *they*, e. g. **עֵיגָא**, *eyga*, then; **עֵינֵי**, *eynē*, which of the two; **בֵּיתָא**, *beyta*, a house; **לַיְלָא**, *leylee*, the night; **שֵׁינָא**, *sheyna*, peace. Exceptions, for the sake of etymology, are **יֵצֵי**, *where*, pronounced *ēka*; **לֵיט** = *lit*, there is not; **אֵכָא** = *akh*, as. **פֵּיתָא**, *a capital city*, is pronounced nearly *peitahht*. Compare also what is said above of **ִי**, **ִו**, etc., followed by **ִי**.

4. **ִו** **־**.—P'tahha followed by **ו** has a sound varying between *ow* in *now*, and *ō*, e. g. **בְּנוֹשְׁחוֹ**, *b'nowshoo* or *b'nōshoo*, by himself; **נוֹטָלֵי**, *Nowtalē*, Naphtali.

5. $\text{ז}^{\text{—}}$, $\text{ו}^{\text{—}}$.—Zkapa before ז or ו has the sound of $\bar{o}$, and is not distinguishable in the modern from $\text{ז}^{\text{'}}$, e. g. זְּבִיב , $\bar{o}$ - $\bar{d}\bar{e}$, they may do; זְּרִיב , $\bar{o}$ - $\bar{r}\bar{e}$, they may enter; זֹסֵפ , *Yōsip*, Joseph; זֹהֵי , *hōya*, she may be; זֹזָא , *gōza*, a walnut; זֹרָא , *dōra*, a generation.

6. $\text{י}^{\text{—}}$.—Zkapa before י has the sound of *ey* in *they*, and often does not differ from $\text{י}^{\text{'}}$, e. g. יֵוֵיטָא , *weyta*, being; יֵרֵיטָא , *kreyta*, reading. In such cases, $\text{י}^{\text{—}}$ may also have a vowel of its own, and be sounded like our *y*, e. g. יֵסֵיטָא , *k'seyyatee*, covers.

7. $\text{ז}^{\text{—}}$, $\text{ו}^{\text{—}}$, $\text{י}^{\text{—}}$.—Short zlama before ז , ו , or י , has a sound nearly like that of *ew* in *Lewis*, e. g. זֵבִיב , *honey*, not exactly *divsha* nor *doosha*; זֵבִיב , *straw*, not *tivna* nor *toona*; זֵבִיבֵי , *the ocean*; זֵבִיבֵי , *a Cyrenian*; זֵבִיבֵי , *Cyprus*; זֵבִיבֵי , *quick*, etc.

8. $\text{י}^{\text{—}}$.—This has been alluded to in a preceding note. See under *Hhwâsa*.

9. זו .—If ו is followed by ז , the latter has either no effect on the syllable, or the sound is nearly that of *ui* in *ruin*, e. g. זֵרֵשְׁטָא , *a winnowing fan*, pronounced *rooshta* (nearly).

It may be stated as a general rule, that ז , י and ו , prefer the vowel ' , as in the ancient language and the Hebrew.

SOME PECULIARITIES OF ז , ו , י , ז AND י .

2.—It has already been mentioned that ז quiesces occasionally in ' , and lengthens it. It quiesces far more frequently in — , as in the final syllable of זֵבִיב , *great*, and a multitude of other words. ז may also quiesce in — , as in the

last syllable of plurals, and in **ܐ**, **ܐ**, **ܐ**. When it follows the latter, it lengthens it into **ܐܐ**. At times the **ܐ** in such cases falls out, as in the preterite of verbs of final **ܐ**, e. g.

ܐܐܐ = **ܐܐܐܐ**, *I poured*.

When **ܐ** is preceded by a letter without a vowel, but has one of its own, it has a tendency to give its vowel-sound to the preceding letter, and rest in it; e. g. **ܐܐܐܐ**, to be pronounced not *b'ennee*, but *bennee*. So **ܐܐܐܐ** = *baha*. So in Hebrew (Nordheimer's Grammar, § 88, 3). Compare also in regard to **ܐ**, Hoff. § 31, 3.

ܐ.—In the suffix **ܐܐܐ**, neither **ܐ** nor **ܐ** is sounded. At the end of words **ܐ** is generally quiescent, as in the Hebrew; and we often feel at liberty, e. g. in words introduced from other languages, to substitute **ܐ** for it, as really a better representative of the sound. This may account for our writing the verb **ܐܐܐ**, **ܐܐܐ**, *he is, she is*, **ܐܐ**, **ܐܐ**.

ܐ.—This may be, and is rarely, the initial letter of a verbal root. It is found often as the middle radical, and sometimes at the end. Take, for example, **ܐܐܐܐ**, *to wail*; **ܐܐܐܐ**, *to repent*; and **ܐܐܐܐ**, *to reprove*; in all which cases it retains its full consonant power. In **ܐܐܐܐ**, which is thus written for etymology's sake, the final **ܐ** is not sounded, and the word is to be pronounced as if **ܐܐܐܐ**.

ܐ.—This letter, when following **ܐ**, does not flow into the vowel-sound, but has a sound of its own resembling short *e*, e. g. **ܐܐܐܐ**, *a wall*, pronounced *gooēda*. Compare Hoff. § 12, 1, and **ܐܐܐܐ** and similar words in Hebrew.

ܐ may in certain cases be treated as a quiescent, the Modern Syriac agreeing in this respect with the Ancient, though in such cases it affects the vowel-sound, e. g. **ܐܐܐܐܐ**, *I heard*. Here, too, **ܐ** admits a vowel which **ܐ** cannot take in Hebrew. So **ܐܐܐܐܐܐ**, *doing*.

Some letters are *otiant* in Modern Syriac, being generally, if not always, those retained for the sake of etymology, e. g. **ܐ** in **ܐܐܐܐܐܐ**, **ܐܐܐܐܐܐܐ**, etc.

The representation given above of the sounds of the Syriac language differs from that often made in grammars of the Ancient Syriac, e. g. Hoff. § 12, 3. There is, however, reason to suppose that the Nestorians understand the pronunciation of their language better than it is possible for European scholars to understand it. The Ancient and the Modern Syriac are now pronounced nearly according to the same rules, and there has probably been no essential change in these rules, especially in Koordistan, for a thousand years.

T Ā L K A N A .

An oblique mark drawn over a letter, not under, as in the Jacobite Syriac, shows that a letter is not sounded, e. g. **ܐܝܢ**, pronounced *azin*; **ܡܕܬܐ**, pronounced *m'dēta*. Occasionally, other diacritical marks are used, as in the words **ܡܕܐ**, **ܡܕܐ**, which are explained in grammars of the ancient language.

A C C E N T .

It is almost a universal rule, that the primary accent is on the penult, and the secondary accent on the pre-antepenult. So strong is the tendency in this direction that a beginner in English will come and ask for the *Pee-po'v-day*, meaning by this the little book called "*Peep of Day*." It is, however, to be noted that, in the pronunciation of verbs, the auxiliary **ܡܕܐ** is considered, in the subjunctive mood, an essential part of the word, though written separately. Thus, in **ܡܕܐ ܐܝܢ**, *he might come*, **ܡܕܐ ܡܕܐ**, *I might bless*, the accent is respectively on the syllables **ܐܝ** and **ܡܐ**. So too when the pronouns **ܐܝܢ**, etc., are suffixed, e. g. **ܡܕܐ ܐܝܢ**, *I will see*; **ܡܕܐ ܐܝܢ**, *if he seize him*; where the accent is respectively on the syllables **ܐܝ** and **ܡܐ**. Compare **ܡܕܐ ܐܝܢ** of Ancient Syriac, which takes the accent on **ܡܐ**. The auxiliaries **ܡܕܐ**, **ܡܕܐ**, etc., do not follow this rule, e. g. **ܡܕܐ ܡܕܐ**,

I am ashamed, has the accent on the syllable ܐܝ, as if ܐܝܡ were not written.

PUNCTUATION.

Our system of punctuation is imperfect, compared with that of the English. The only characters we have introduced, which are not found in the Ancient Syriac (Hoff. § 23, 1), are the Greek semicolon inverted, as the sign of a question, the note of exclamation, and the parenthesis.

NESTORIAN MANUSCRIPTS.

Manuscript works among the Nestorians are sometimes very beautifully written, and the best type can never exceed, and perhaps not even rival, them in elegance.

ETYMOLOGY.

PRONOUNS.

1. *Separate Personal Pronouns.*

ܐܢܝ, I (m. and f.).	ܐܢܝܢ, or ܐܢܝܢܐ, We.
ܐܢܝܢ, or ܐܢܝܢܐ, Thou (m.).	ܐܢܝܢܐ, or ܐܢܝܢܐ, You.
ܐܢܝܢܐ, or ܐܢܝܢܐ, Thou (f.).	
ܐܢܝܢܐ, He, it.	ܐܢܝܢܐ, They.
ܐܢܝܢܐ, She, it.	

NOTE.—It will be observed that there is no distinction of gender in the second and third persons plural. Not so in the ancient language.

These personal pronouns, with the exception of ܐܢܝܢܐ, ܐܢܝܢܐ and ܐܢܝܢܐ, are not used in the objective case. And these, especially the first two, are generally accompanied by the noun to which they refer. Compare the usage in the Ancient Syriac with ܐܢܝܢܐ and ܐܢܝܢܐ (Hoff. § 41, 3), and in Hebrew (Nordh. § 859, † note).

NOTE.—ܐܢܝܢܐ and ܐܢܝܢܐ are sometimes spoken, both in the nominative and objective cases, as if written ܐܢܝܢܐ and ܐܢܝܢܐ.

2. *Demonstrative Pronouns.*

These are ܐܢܝܢܐ, *this* (m. and f.), ܐܢܝܢܐ, *that* (m.), ܐܢܝܢܐ, *that* (f.), ܐܢܝܢܐ, *these* (m. and f.), and ܐܢܝܢܐ, *those* (m. and f.).

Remarks.

1. It is probable that ܐܝܝ is a corruption of the ancient ܐܝܝܐ, ܐܝܝܐ, and ܐܝܝ of ܐܝܝܐ, ܐܝܝܐ. See, for the distinction made by the Maronites in these words, Hoff. § 41, Ann. 4. It will be remembered that some personal pronouns are also used for demonstratives in the ancient language.

2. In Tekhoma, the people say ܐܝܝܐ for *this*, and ܐܝܝܐܝܝܐ for *that*. On the plain of Oroomiah, the first of these is used for *that*, and the other for *that yonder*. In Bootan they say ܐܝܝܐ for *these*, and ܐܝܝܐܝܝܐ for *those*. Whenever Bootan is referred to, it may be remembered that it is at the western extremity of Koordistan, and farther removed from us than any other district of the Nestorians.

The plural pronoun ܐܝܝܐ is also sometimes prolonged in Koordistan, by the addition of ܐܝܝܐ, ܐܝܝܐܝܝܐ, or ܐܝܝܐܝܝܐܝܝܐ, into ܐܝܝܐܝܝܐܝܝܐܝܝܐ or ܐܝܝܐܝܝܐܝܝܐܝܝܐܝܝܐ, without a change of signification. ܐܝܝܐܝܝܐ is heard at times in Oroomiah.

There seems to be a natural tendency in language to make demonstratives as emphatic as possible. Compare in Anc. Syriac ܐܝܝܐܝܝܐܝܝܐܝܝܐ, in Hebrew ܐܝܝܐܝܝܐܝܝܐܝܝܐ, ó αυτός in Greek, *derselbe* in German, *cet homme là* in French, and *this 'ere, that 'ere* in vulgar English.

3. It is worthy of note, that the ancient feminine ܐܝܝܐ is sometimes heard corrupted into ܐܝܝܐ, and that too on the plain of Oroomiah. We also sometimes hear ܐܝܝܐ. Both ܐܝܝܐ and ܐܝܝܐ are used with masculine as well as feminine nouns. ܐܝܝܐ is also used in such expressions as ܐܝܝܐ ܐܝܝܐ, *it is so (it is this)*; ܐܝܝܐ ܐܝܝܐ, *on account of this*, etc.

4. ܐܝܐ is pronounced sometimes with the sound of *ow* in *now*, and sometimes, and oftener, simply as long *o*. ܐܝܐ is pronounced sometimes with the sound of *ay* in *aye*, and oftener as *a* in *fate*. They have always, however, the sounds of *ō* and *ā* when used as demonstratives.

3. Relatives.

ܐܝܐ is the only relative, and is of both genders and numbers. So it is in the ancient language. The use of this relative in grammatical construction will be explained in the Syntax.

4. Interrogatives.

These are **مَنْ** or **مَنْ**, *who?* (m. and f.) (ancient **مَنْ**);
مَنْ, *whose?* **مَاذَا**, *what?* **أَيُّهُمَا**, *which of the two?* (m.
 and f.) (ancient **أَيُّهُمَا**); and **كَمْ**, *how much, or how many?*
 as in the ancient language.

NOTE 1.—In one part of the plain of Oroomiah, in Salmas, in Gawar, and perhaps other districts, **مَدَنِي** is pronounced **مَدَنِي**. **مَدَنِي** is very generally contracted in vulgar usage into **مَدَنِي**, **مَدَنِي** or **مَدَنِي**, especially when preceding a noun. **مَدَنِي** **مَدَنِي**, *which of them?* is vulgarly contracted into *iminey*. We hear also rarely **مَدَنِي** (m. and f.) instead of **مَدَنِي**; compare the ancient feminine form **مَدَنِي**. In Bootan, for *which of the two*, they say **مَدَنِي**, which is no doubt a contraction of **مَدَنِي** **مَدَنِي**.

NOTE 2.—ܡܢ in the ancient language is sometimes applied to things. See Luke 8 : 30, ܡܢ ܒܥܠ ܐܬܝܫܐܬܐ. So in the Hebrew מִיֶּשַׁע; but we find no such usage in Modern Syriac.

NOTE 3.—The ancient **מָה**, *what*, is retained in the common idiom **מָה לָנוּ לְךָ**, *what to thee from us?* i. e. what have we to do with thee? Of course we may substitute any other suffixes. So too we have in daily use such expressions as **מָה לִּי בֵּית**, *what to me a house?* i. e. of what profit to me? **מָה לָנוּ כֶּסֶף**, *what may be to us so many sheep?* In some parts of the mountains, **מָה** is used to denote *what*, **מָה לָנוּ** perhaps = **מָה לָנוּ**.

5. Indefinite and Distributive Pronouns.

These are **כֹּל**, *any one, every one* (vulgar **כֹּל**, perhaps derived from **כָּל**); **כָּל** or **כָּל** **כָּל**, *any one, every one*; **כָּל** **כָּל**, *each one*. We often hear also **כָּל** **כָּל**, *whomever, or whatever, you please*, literally, any one¹ that may.

NOTE.—It may be hardly necessary to state that **ك**, as in the kindred languages, is written defectively, and is to be pronounced *kool*.

6. *Suffix Pronouns.*

These are few in number and simple in their form, and are in general the same for verbs, nouns and prepositions. The following is a list of them.

a. Personal Pronouns of the Objective Case.

me.	us.
thee (m.).	you.
thee (f.).	
him.	them.
her.	

Remarks.

The suffixes **𐰆** and **𐰆𐰽** are confined to verbs. **𐰽𐰆** and **𐰽𐰽** are used only in Koordistan. **𐰽𐰽** is a common suffix in Bootan.

It will be seen that the suffix of the first person singular, having a vowel, must always be sounded, unlike the corresponding suffix of the ancient language. The modern differs from the ancient (Hoff. § 42, Annot. 1.) also in having verbal suffixes after the third person plural. Beside **𐰆**, **𐰆𐰽**, we have what is equivalent to a suffix in the forms given farther on, under the head of Verbs with Suffixes.

b. Possessive Pronouns.

These are the same in form with personal suffixes of the objective case. Thus, for example, with **𐰽𐰆** a house:

My house	𐰽𐰆𐰽	Our house	𐰽𐰆𐰽𐰽 { less frequently.
Thy house (m.)	𐰽𐰆𐰽𐰽	Your house	𐰽𐰆𐰽𐰽𐰽
Thy house (f.)	𐰽𐰆𐰽𐰽		
His house	𐰽𐰆𐰽𐰽𐰽	Their house	𐰽𐰆𐰽𐰽
Her house	𐰽𐰆𐰽𐰽𐰽		

In the same way the suffixes are applied to the plural, e. g. **ܠܗܝܬܐ** *my houses*, **ܠܗܝܬܐ** *thy houses*, etc. When the noun, as in this case, terminates in a vowel-sound, final ܐ is dropped, to prevent the hiatus which would otherwise occur in the pronunciation. When the noun terminates in a consonant, no change is made by its reception of the suffixes.

NOTE.—In our books we have often written ܐ as a noun-suffix for 3d pers. sing. masc., and ܐ for 3d pers. sing. fem., e. g. **ܐܝܬܐ** *his house*, **ܐܝܬܐ** *her house*. We now substitute for these, in all nouns, ܐ and ܐ, in accordance with Oroomiah usage. **ܐܝܬܐ**, **ܐܝܬܐ**, etc., retain the other suffixes. ܐ and ܐ are both used in Gawar; the first only in Tekhoma and Tiary. In Nochea and Tekhoma, we find only ܐ; but, on the other hand, this is not used at all in Gawar. In Tekhoma and Tiary, the suffix ܐ is the noun-suffix for 3d pers. plural. In Bootan, ܐ (m.) and ܐ (f.). We, however, employ now only ܐ as the noun-suffix of 3d pers. plural. We have also, in such expressions as **ܐܝܬܐ ܐܝܬܐ**, dropped the suffix which is employed both in Ancient Syriac and in Chaldee. (See Jahn's Grammar, § 28.) It is not in accordance with present usage, and we now substitute ܐ for the ܐ. The expression **ܐܝܬܐ ܐܝܬܐ** will be referred to in the Syntax.

Emphatic Possessive.

Sometimes the suffix, for the sake of emphasis, is separated from its noun by a preposition, e. g. **ܐܝܬܐ ܐܝܬܐ** *the father of me (and not of you)*, **ܐܝܬܐ ܐܝܬܐ** *the father of thee*, etc.

NOTE 1.—Compare **ܐܝܬܐ** in Ancient Syriac. This form, which is always emphatical in the Modern, is by no means uniformly so in the Ancient Syriac. (Hoff. § 122, 6.)

NOTE 2.—Such forms as **ܐܝܬܐ ܐܝܬܐ**, John 4 : 34, **ܐܝܬܐ**, 2 Cor. 5 : 19, or **ܐܝܬܐ ܐܝܬܐ**, Matt. 3 : 1, cannot properly be admitted in the Modern Syriac. It may, how-

ever, be remarked here, once for all, that in the translation of the Old Testament from the Hebrew, and of the New Testament from the Ancient Syriac, idioms have been designedly more or less introduced which are not in accordance with vulgar usage.

7. Reciprocal Personal Pronouns.

ܐܢܝܐ myself.	ܐܢܝܐ or ܐܢܝܐ ourselves.
ܐܢܝܐ thysel (m.).	ܐܢܝܐ or ܐܢܝܐ yourselves.
ܐܢܝܐ thysel (f.).	
ܐܢܝܐ himself.	ܐܢܝܐ or ܐܢܝܐ themselves.
ܐܢܝܐ herself.	

The word ܐܢܝܐ *soul* (Persian جان), which is thus connected with the suffixes, corresponds nearly to *self* in English. It may indeed have two different significations in the same sentence; e. g. ܐܢܝܐ ܐܢܝܐ *my own soul*, ܐܢܝܐ ܐܢܝܐ *thy own soul*, etc.

ܐܢܝܐ is also used in connection with the suffixes, but with a different meaning. If we wish to express the ideas: "by myself," "by thysel," etc., ܐܢܝܐ receives the suffixes, and has the preposition ܒ prefixed. Thus, ܒܐܢܝܐ *by myself*, declined like ܐܢܝܐ above. Compare the use of ܐܢܝܐ and ܐܢܝܐ in the Ancient Syriac (Hoff. § 127, 1), ܐܢܝܐ and ܐܢܝܐ in Hebrew (Nordh. § 873), and ܐܢܝܐ, etc. in Chaldee (Jahn § 15).

V E R B S .

The roots of verbs in the Modern Syriac are in many cases identical with those of the corresponding verbs in the ancient language; but the terminations and inflexions, and the general scheme of conjugation, are different. Indeed, it is interesting to observe how the Modern Syriac, like the Modern Greek, and other languages, has broken up the original form of the verb, and employed new auxiliaries, both in the

active and passive voices. These changes will be discussed hereafter. It is sufficient to remark, here, that they have been so great that it is useless to keep up the old distinctions of **פָּ**, **פַּ**, etc.; and that the object will be better accomplished by classifying the verbs as now used, without any reference to the scheme of the verb in the ancient language.

Without attempting a complete analysis of the modern verb, it is intended to give the paradigms of those classes and forms of verbs which commonly occur, both on the plain of Oroomiah and in the mountains of Koordistan.

As the verb in its simplest form is always found in the third person singular masculine of the future, this will be called the root or stem, and the other forms will be derived from it. For greater convenience, however, we shall begin with the present indicative, after giving the infinitive and participles.

The auxiliary and neuter verb, the verb of existence **הָיָה** to be, is given below, inflected both positively and negatively.

INFINITIVE, **הָיָה**, **הָיָה** to be.

Present Participle, **הָיָה** } Perfect Participle, **הָיָה**, **הָיָה** }
Being. } Having been. }

INDICATIVE MOOD.

Present Tense.

אֲנִי הָיָה I am (m.).

אֲנִי וְאַתָּה הָיָה We are.

אֲנִי הָיָה I am (f.).

אַתָּה הָיָה Thou art (m.).

אַתָּה הָיָה You are.

אַתָּה הָיָה Thou art (f.).

הוּא הָיָה He is.

הֵם הָיָה They are.

הִיא הָיָה She is.

Present Tense, negatively.

𑖦𑖳𑖫𑖪𑖫𑖪 I am not (m.).	𑖦𑖳𑖫𑖪𑖫𑖪𑖫𑖪 We are not.
𑖦𑖳𑖫𑖪𑖫𑖪𑖫𑖪 I am not (f.).	
𑖦𑖳𑖫𑖪𑖫𑖪𑖫𑖪 Thou art not (m.).	𑖦𑖳𑖫𑖪𑖫𑖪𑖫𑖪 You are not.
𑖦𑖳𑖫𑖪𑖫𑖪𑖫𑖪 Thou art not (f.).	
𑖦𑖳𑖫𑖪𑖫𑖪𑖫𑖪 He is not.	𑖦𑖳𑖫𑖪𑖫𑖪𑖫𑖪 They are not.
𑖦𑖳𑖫𑖪𑖫𑖪𑖫𑖪 She is not.	

NOTE.—In these forms, 𑖦 has a vowel (hhwâsa), whenever preceded by a consonant; when preceded by a vowel, it receives tãlkana. 𑖦𑖳 is an exception, as it is followed by 𑖦. Otherwise, the rule seems to be universal.

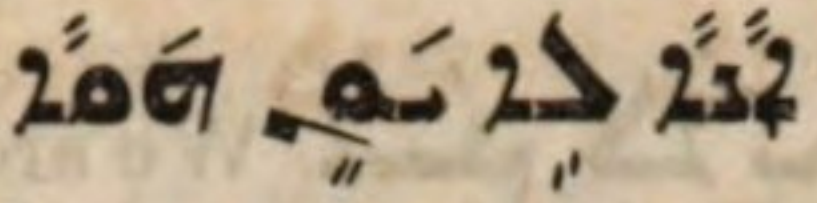
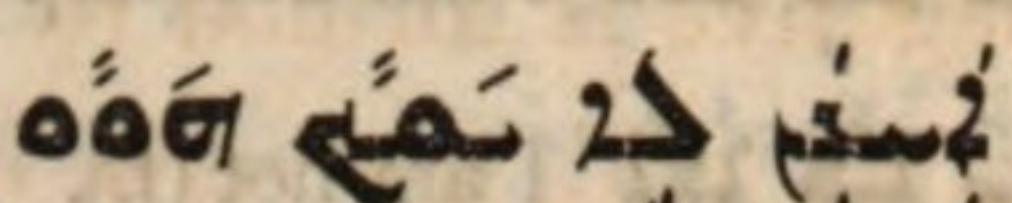
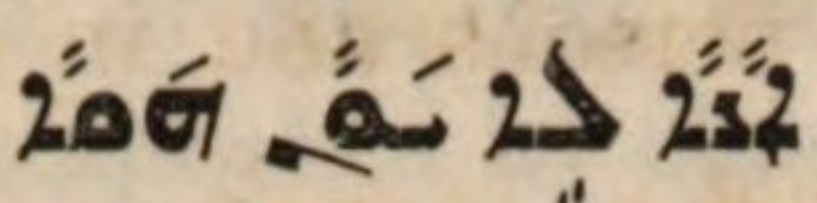
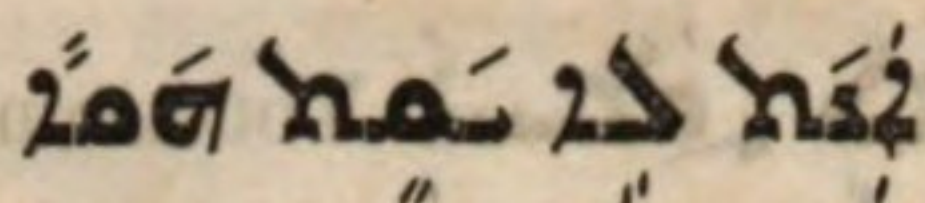
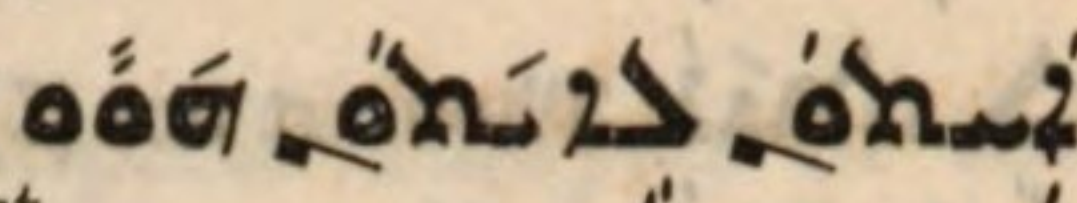
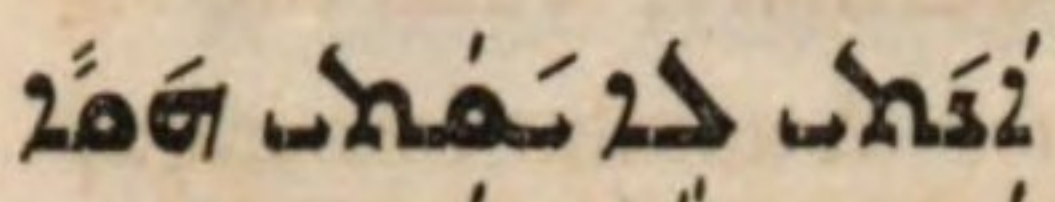
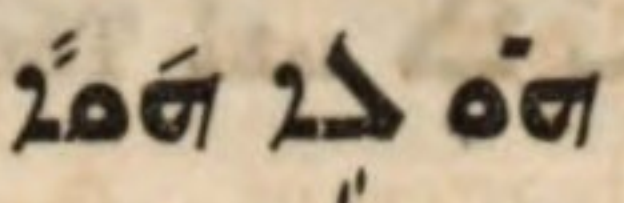
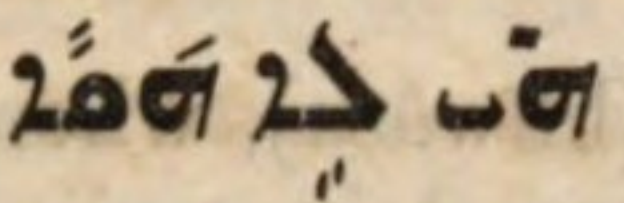
When 𑖦 has tãlkana over it, it still comes in for its share in the pronunciation, changing the character of the vowel which precedes it. Thus, 𑖦𑖳𑖫𑖪𑖫𑖪 is pronounced as if written 𑖦𑖳𑖫𑖪𑖫𑖪, 𑖦𑖳𑖫𑖪𑖫𑖪 as if 𑖦𑖳𑖫𑖪𑖫𑖪, etc., the 𑖦 coalescing with the preceding 𑖦. (See previous remarks on the sound of 𑖦 —.) The auxiliary 𑖦𑖳𑖫𑖪 is sometimes written 𑖦𑖳𑖫𑖪, and sometimes 𑖦𑖳𑖫𑖪, and the same remarks apply to this 𑖦 also.

In some mountain-districts, 𑖦𑖳 is used for 𑖦𑖳, and in Bootan 𑖦𑖳, through all the conjugation of the verbs. Thus, 𑖦𑖳𑖫𑖪𑖫𑖪 or 𑖦𑖳𑖫𑖪𑖫𑖪 they are going out; 𑖦𑖳𑖫𑖪𑖫𑖪 or 𑖦𑖳𑖫𑖪𑖫𑖪 they are coming, etc.

Imperfect Tense.

𑖦𑖳𑖫𑖪𑖫𑖪 I was (m.).	𑖦𑖳𑖫𑖪𑖫𑖪 We were.
𑖦𑖳𑖫𑖪𑖫𑖪 I was (f.).	
𑖦𑖳𑖫𑖪𑖫𑖪 Thou wast (m.).	𑖦𑖳𑖫𑖪𑖫𑖪 You were.
𑖦𑖳𑖫𑖪𑖫𑖪 Thou wast (f.).	
𑖦𑖳𑖫𑖪𑖫𑖪 He was.	𑖦𑖳𑖫𑖪𑖫𑖪 They were.
𑖦𑖳𑖫𑖪𑖫𑖪 She was.	

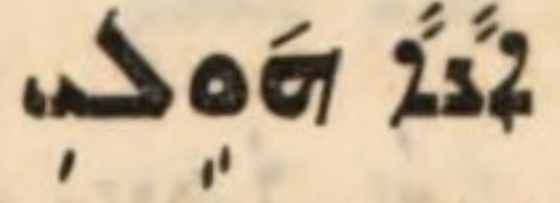
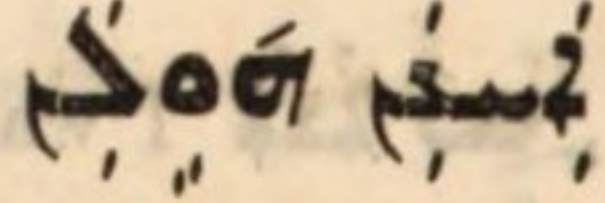
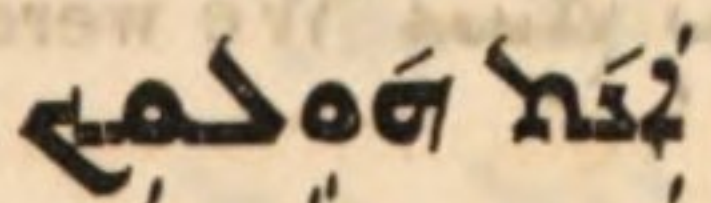
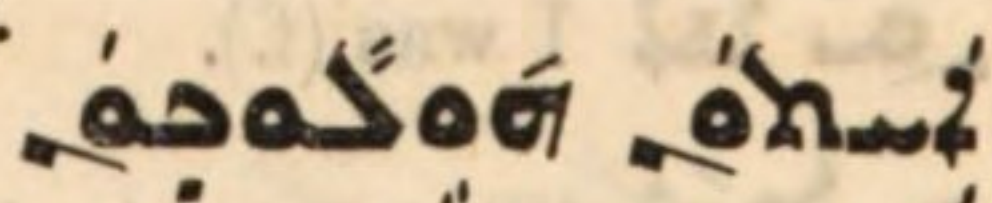
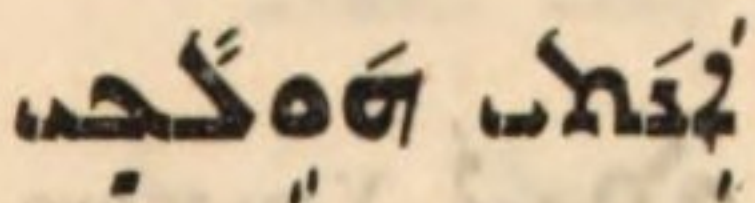
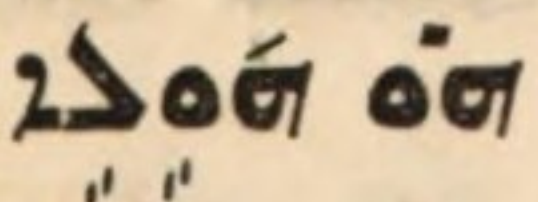
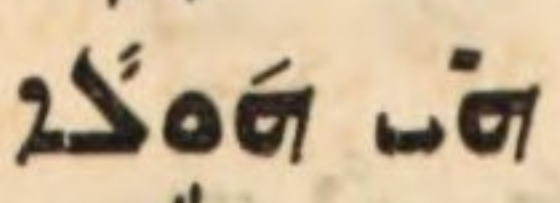
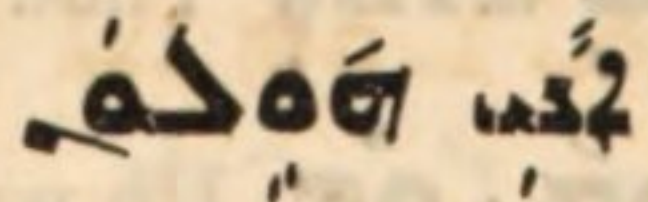
Imperfect Tense, negatively.

 I was not (m.).	 We were not.
 I was not (f.).	
 Thou wast not (m.).	 You were not.
 Thou wast not (f.).	
 He was not.	
 She was not.	 They were not.

There is generally an elision in the pronunciation of this tense, which is so very prevalent that we can hardly call it a vulgarity. The final **ل** of the pronoun **أَنَا**, in the first person singular, and the letters **ا** are not sounded. Thus, we have the pronunciation *anin wa*, *anan wa*. So when any other word which ends in a vowel precedes **أَنَا**; for example, **أَنَا كُنْتُ** *I was there*, is pronounced *tâmin wa*. This elision is not confined to the first person singular. In the second person, the sound is *atit wa*, *atât wa*, and in the first person plural *âhhnânûkh wa*.

Of the negative form, the first person singular is pronounced (*ana*) *leyin wa*, *leyan wa*; the second person, *leyit wa*, *leyât wa*; and the first person plural, *leyûkh wa*.

Preterite Tense.

 I was (m. and f.).	 We were.
 Thou wast (m.).	 You were.
 Thou wast (f.).	
 He was.	
 She was.	 They were.

Preterite Tense, negatively.

The negative is formed by inserting **ኂ** (not **ኃ**) between the pronoun and the verb, in all the persons and in both numbers, e. g. **ኃይከ ኂ ይሄ** *he was not*.

NOTE.—When **ይሄ** is not used as an auxiliary, it has the signification *I became, I was born* (comp. *γίνομαι*). A similar remark applies to the perfect and pluperfect tenses. **ይሄ**, thus employed, is conjugated as a verb with final **ኂ**, having for its present, **ኃይከ ይሄክ** *I am becoming*; and for its imperfect, **ይሄክ ኃይከ ይሄክ** *I was becoming*.

Perfect Tense.

ኃይከ ይሄክ ኃይከ I have been (m.).	ኃይከ ይሄክ ኃይከ We have been.
ኃይከ ይሄክ ኃይከ I have been (f.).	
ኃይከ ይሄክ ኃይከ Thou hast been (m.).	ኃይከ ይሄክ ኃይከ You have been.
ኃይከ ይሄክ ኃይከ Thou hast been (f.).	
ኃይከ ይሄክ ኃይከ He has been.	ኃይከ ይሄክ ኃይከ They have been.
ኃይከ ይሄክ ኃይከ She has been.	

Perfect Tense, negatively.

ኃ is to be inserted before **ኃይከ**, and **ይሄክ** comes last in order. We thus have **ይሄክ ኃይከ ኃይከ ኃይከ**. This is inflected regularly, except that there is some elision, which has been spoken of under the Imperfect Tense. Pronounce *leyin wēya*, etc.

Pluperfect Tense.

ይሄክ ኃይከ ይሄክ ኃይከ I had been (m.).	ይሄክ ኃይከ ይሄክ ኃይከ We had been.
ይሄክ ኃይከ ይሄክ ኃይከ I had been (f.).	

ܠܡܬܗܢܐ ܠܡܬܗܢܐ	Thou hadst been (m.).	ܡܬܬܗܢܐ ܠܡܬܗܢܐ	You had been.
ܠܡܬܗܢܐ ܠܡܬܗܢܐ	Thou hadst been (f.).		
ܠܡܬܗܢܐ ܡܬܬܗܢܐ	He had been.	ܡܬܬܗܢܐ ܠܡܬܗܢܐ	They had been.
ܠܡܬܗܢܐ ܠܡܬܗܢܐ	She had been.		

Pluperfect Tense, negatively.

ܠ is to be inserted before ܡܬ, and ܠܡܬ to be placed last. We thus have ܠܡܬܠܡܬܡܬܠܡܬ. The direct form is to be pronounced *wēyin wa*, *wētan wa*, *wēyit wa*, *wētāt wa*, and the first person plural *wēyūkh wa*. The negative form is to be pronounced *leyin wa wēya*, *leyan wa wētā*, etc.

NOTE.—In Tekhoma, the people say ܠܡܬ ܠܡܬ, which corresponds in form nearly to the ancient pluperfect; but they use it rather as an imperfect.

Future Tense.

ܡܬܬܢܐ ܢܐܢܐ	I shall be (m.).	ܡܬܬܢܐ ܢܐܢܐ	We shall be.
ܡܬܬܢܐ ܢܐܢܐ	I shall be (f.).		
ܡܬܬܢܐ ܢܐܢܐ	Thou wilt be (m.).	ܡܬܬܢܐ ܢܐܢܐ	You will be.
ܡܬܬܢܐ ܢܐܢܐ	Thou wilt be (f.).		
ܡܬܬܢܐ ܡܬܬܢܐ	He will be.	ܡܬܬܢܐ ܢܐܢܐ	They will be.
ܡܬܬܢܐ ܢܐܢܐ	She will be.		

Future Tense, negatively.

This is ܡܬܬܢܐ ܢܐܢܐ, inflected as above in the different persons and in both numbers.

NOTE.—As this future in Syriac is rarely, if ever, used to express determination, but denotes only simple futurity, “shall” is employed to translate it in the first person, and “will” in the second and third. *I will be*, that is, *I am determined to be*, would be expressed by some intensive, as, e. g. ܡܬܬܢܐ ܢܐܢܐ.

SUBJUNCTIVE MOOD.

Present Tense.

ἰμῶ I may be (m.).

ἰμῶ I may be (f.).

ἡμῶ Thou mayest be (m.).

ἡμῶ Thou mayest be (f.).

ἑμῶ He may be.

ἑμῶ She may be.

ἡμῶ We may be.

ὑμῶ You may be.

αὐμῶ They may be.

NOTE 1.—The pronouns will hereafter be omitted before the different tenses, and in all the paradigms.

NOTE 2.—This tense with ἰμῶ and ἡμῶ is often very much clipped in pronunciation. Thus we hear ἰμῶ ἰμῶ, ἡμῶ ἡμῶ, ἑμῶ ἑμῶ, ὑμῶ ὑμῶ, etc.

Imperfect or Pluperfect Tense.

ἰμῶ ἰμῶ I might be or might have been (m.).

ἡμῶ ἡμῶ I might be, etc. (f.).

ἡμῶ ἡμῶ Thou mightest, etc. (m.).

ἡμῶ ἡμῶ Thou mightest, etc. (f.).

ἑμῶ ἑμῶ He might, etc.

ἑμῶ ἑμῶ She might, etc.

ἡμῶ ἡμῶ We might be, etc.

ὑμῶ ὑμῶ You might be, etc.

αὐμῶ αὐμῶ They might be, etc.

IMPERATIVE MOOD.

ἰμῶ Be thou (m. and f.).

ὑμῶ Be ye or you.

General Remarks.

The preceding verb not only may be an auxiliary to other verbs, but is sometimes an auxiliary to itself, e. g. in the imperfect, signi-

fyng *I was becoming*—ܐܡܢ ܐܝܬܝܢ. So too in the expression ܐܝܬܝܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܝܬܝܢ if he should not be, or if he had not been, born.

It may be difficult to account for the precise form of ܐܡܢ, ܐܝܬܝܢ, etc. It seems, however, pretty clear that they are made up of ܐ, the principal letter in ܐܡܢ, the old verb of existence, or, better, of ܐ of the pronoun ܐܝܬܝܢ, which was used so much in the Anc. Syriac to express the idea of existence, having the tālkana on it (H. § 121, 2, c.), and fragments of the personal pronouns. See in this connection a very interesting statement of the relation of the corresponding pronoun ܐܝܬܝܢ to the corresponding verb ܐܝܬܝܢ in Heb. (N. § 647), from which it seems certain that they had a common origin. It is not so easy to say whence comes the ܐ which precedes. In Bootan, they use for the second person plural present ܐܝܬܝܢ, which gives us a ܐ. It can hardly be doubted that ܐܝܬܝܢ and ܐܝܬܝܢ are really ܐܝܬܝܢ and ܐܝܬܝܢ. As to ܐܝܬܝܢ, it is probably a fragment of ܐܝܬܝܢ. Compare the ancient ܐܝܬܝܢ ܐܝܬܝܢ with the modern ܐܝܬܝܢ ܐܝܬܝܢ. The resemblance in sound is very striking, and the signification identical.

CLASSES OF VERBS.

There are two great classes of verbs in the Modern Syriac, which are always distinguished from each other by their mode of inflection, and sometimes by their general signification. Each class embraces several varieties. These varieties might indeed be designated as distinct classes; but it is thought best to enumerate only two classes, because the general resemblance to these leading forms is discoverable in all the other varieties.

CLASS I. REGULAR VERB.

The first and most numerous class of verbs has almost invariably but three radical letters, as ܐܝܬܝܢ, ܐܝܬܝܢ, ܐܝܬܝܢ, the verbs which respectively denote "to go out," "to finish," and "to support" or "prop." The peculiarity in the mode of conjugating runs through nearly all the tenses. Verbs of this class are usually, though by no means uniformly, intransitive.

Let us take as a model, **فَذِهْ**, which signifies *to finish* (intransitive).

INFINITIVE, **فَذِهْ** to finish.

Present Participle, **فَذِهْ** } Perf. Participle, **فَذِهْ**, **فَذِهْ** }
 Finishing. } Having finished. }

INDICATIVE MOOD.

Present Tense.

فَذِهْ I am finishing (m.).	فَذِهْ We are finishing.
فَذِهْ I am finishing (f.).	
فَذِهْ Thou art finishing (m.).	فَذِهْ You are finishing.
فَذِهْ Thou art finishing (f.).	
فَذِهْ He is finishing.	فَذِهْ They are finishing.
فَذِهْ She is finishing.	

The present tense of this class is always formed by prefixing the present participle to the present tense of the verb of existence, in its several numbers and persons. The present participle is formed by prefixing short **z**lama with **ذ** to the first radical, making **zkapa** the vowel of the second radical and also of the third, and adding the quiescent **ا** to the third radical.

The present tense of any other regular verb of this class may be formed by precisely the same process.

NOTE 1.—If the first radical be **ذ** or **ز**, the sound of the preformative **ذ** in the present participle is scarcely heard, though always written, and in vulgar pronunciation it is entirely omitted. Indeed, in the rapid enunciation of the people, many other verbs, and especially those beginning with **ذ**, drop this **ذ**. Thus we have **فَذِهْ** anointing, sounded *m'shakha*, **فَذِهْ** becoming meek, sounded *m'kakha*, **فَذِهْ** doing, sounded *wada*, etc.

NOTE 2.—This tense is often vulgarly contracted into *prakin*, *prakan*, etc., and the remark applies to any verb of this class.

Imperfect Tense.

אֲנִי מְסַלֵּם	I was finish-	אֲנִי מְסַלֵּמֶת	We were
אֲנִי מְסַלֵּמֶת	ing (m.).	אֲנִי מְסַלֵּמֶת	finishing.
אֲנִי מְסַלֵּמֶת	I was finish-		
אֲנִי מְסַלֵּמֶת	ing (f.).		
אַתָּה מְסַלֵּם	Thou wast	אַתָּה מְסַלֵּמֶת	You were
אַתָּה מְסַלֵּם	finishing(m.).	אַתָּה מְסַלֵּמֶת	finishing.
אַתָּה מְסַלֵּמֶת	Thou wast		
אַתָּה מְסַלֵּמֶת	finishing (f.).		
הוא מְסַלֵּם	He was fin-	הם מְסַלֵּמִים	They were
היא מְסַלֵּמֶת	ishing.	הם מְסַלֵּמִים	finishing.
הוא מְסַלֵּם	She was fin-		
היא מְסַלֵּמֶת	ishing.		

From the present tense is formed the imperfect, by adding the auxiliary **אֲנִי**. In the third person singular, **אֲנִי** takes the place of **אֵל**, **אֵלָּה**, instead of being added to them; and in the third person plural, **הֵם** takes the place of **אֵלָּה**.

NOTE 1.—The elision spoken of in connection with the imperfect tense of the verb **אֲנִי** to be, takes place here also. Thus, the first person singular masculine is pronounced *biprakin wa*, or *prakin wa*; the first person feminine, *biprakan wa*, or *prakan wa*; the second person masculine, *bipraktit wa*, or *praktit wa*; the second person feminine *bipraktät wa*, or *praktät wa*; and the first person plural, *bipraktikh wa*, or *praktikh wa*.

NOTE 2.—Instead of this form, we occasionally hear **אֲנִי**, in which case **אֲנִי** seems to be equivalent to **אֲנִי**. **אֲנִי** may be thus used with the present participle of many verbs, but it is not necessary to allude to it again as a regular tense.

Preterite Tense.

אֲנִי מְסַלֵּם	I finished (m. and f.).	אֲנִי מְסַלֵּמִים	We finished.
אַתָּה מְסַלֵּמֶת	Thou finishedst (m.).	אַתָּה מְסַלֵּמֶת	You finished.
אַתָּה מְסַלֵּמֶת	Thou finishedst (f.).		
הוא מְסַלֵּם	He finished.	הם מְסַלֵּמִים	They finished.
היא מְסַלֵּמֶת	She finished.		

This tense has no preformative letter. A short zlama is inserted between the second and third radicals, and the following terminations are subjoined: **د**, 1 sing. m. and f.; **كع**, 2 masc. sing.; **كج**, 2 fem. sing.; **ك**, 3 masc. sing.; **ك**, 3 fem. sing.; **ك**, 1 plural; **كعج**, 2 plural; **كع**, 3 plural.

NOTE 1.—In Bootan, the third person plural (m. and f.) is **كعج**; and so in all verbs. This usage is not confined to that district. We also have sometimes **كعج** for **كعج**.

NOTE 2.—When the last radical is **د** or **ذ**, the terminal **د** is dropped. Thus, from **كج** to grind, we find the preterite **كج**, not **كج**; from **كع** to saw, we have the preterite **كع**. When the final radical is **د**, this is not doubled in pronunciation. Thus, from **كج** to kill, we have the preterite **كج**. This rule applies to the preterite of all verbs of both classes.

Perfect Tense.

كعج I have finished (m.).	كعج We have finished.
كعج I have finished (f.).	
كعج Thou hast finished (m.).	كعج You have finished.
كعج Thou hast finished (f.).	
كعج He has finished.	كعج They have finished.
كعج She has finished.	

This tense, like the present, is a compound tense, and is formed by prefixing the perfect participle to the present tense of the verb of existence, exactly as the present participle is prefixed to it to form the present tense.

The perfect participle, in all regular verbs of this class, is formed by inserting **ـ** after the second radical, and adding **د** to the last radical, if masculine, or **ذ**, if feminine. It will be noticed that the participle takes **د**, in the plural.

Pluperfect Tense.

קָדַמְתִּי יָמָא	I had finish- ed (m.).	קָדַמְתִּי מִלְּךָ	We had finished.
קָדַמְתִּי יָמָא	I had finish- ed (f.).		
קָדַמְתָּ יָמָא	Thou hadst finished (m.).	קָדַמְתָּ מִלְּךָ	You had finished.
קָדַמְתָּ יָמָא	Thou hadst finished (f.).		
קָדַמְתָּ יָמָא	He had fin- ished.	קָדַמְתָּ יָמָא	They had finished.
קָדַמְתָּ יָמָא	She had fin- ished.		

This tense is formed by adding the auxiliary **קָדַמְתִּי** to the respective persons of the perfect tense; **קָדַמְתִּי** taking the place of **יָכַח** and **יָכַח** in the singular, and **יָכַח** in the plural, as in the imperfect tense.

NOTE.—In pronunciation, the same elision is made as in the imperfect tense. Thus, we have *prēkin wa*, *prēktan wa*, etc.

Future Tense.

יָכַח יָמָא	I shall or will perish (m.).	יָכַח יָמָא	We, etc.
יָכַח יָמָא	I shall or will perish (f.).		
יָכַח יָמָא	Thou, etc. (m.).	יָכַח יָמָא	You, etc.
יָכַח יָמָא	Thou, etc. (f.).		
יָכַח יָמָא	He, etc.		
יָכַח יָמָא	She, etc.	יָכַח יָמָא	They, etc.

To form this tense in regular verbs of this class, *zkapa* is almost universally used with the first radical, and the second radical is included in the first syllable; but the third person singular masculine is an exception, as the first syllable in this case is a simple syllable, not including the second radical. The terminations subjoined to the third radical are **יָכַח**, 1 masc.; **יָכַח**, 1 fem.; **יָכַח**, 2 masc.; **יָכַח**, 2 fem.; the vowel **יָכַח** between the second and third radicals of 3 sing. masc.; **יָכַח**, 1 pl.; **יָכַח**, 2 pl.; and **יָכַח**, 3 plural.

NOTE 1.—In some parts of Oroomiah and Koordistan, **ከ** is contracted to **ኃ**. Instead of **ኢ**, the termination **ኢ** is often vulgarly given to the first person plural, making it **ኢኢ**. Instead of the termination **ኡ**, we sometimes hear **ኡኡ**, making the second person plural **ኡኡኢ**. On the plain of Oroomiah, this person is in some villages pronounced **ኢኡኢ**, which is probably a contraction for **ኢኡኡኢ**.

NOTE 2.—Instead of the personal pronouns being prefixed to this tense, we occasionally find them suffixed, thus :

ኢኢ ኢኢ ኢ 1st sing. masc.	ኢ ኢኢ ኢ 1st plural.
ኢኢ ኢኢ ኢ 1st sing. fem.	
ኢኢ ኢኢ ኢ 2nd sing. masc.	
ኢኢ ኢኢ ኢ 2nd sing. fem.	ኢ ኢኢ ኢ 3rd plural.

We have rarely, if ever, written any of these forms, except for the first person singular. If **ኢ**, as has been assumed, is a fragment of **ኢኢ** *they*, it is often very improperly joined by the ignorant villagers to a verb in the singular, e. g. **ኢ ኢኢ ኢ** *he will finish*.

The pronouns may in the same manner follow other tenses besides the future. Thus, in the present, we hear **ኢኢ ኢ ኢኢ** *I am finishing*, **ኢኢ ኢ ኢኢ** *thou art finishing*. The accent coming before —, lengthens it. Pronounce *biprakeywéena*. The **ኢ** in **ኢ** gives the preceding — the sound of *ey*.

These remarks apply to all verbs. The similarity between the ancient and modern language in respect to these forms is worthy of notice. Thus, in the ancient, we have **ኢኢ ኢ** or **ኢኢ ኢ**, **ኢኢ ኢ**, **ኢኢ ኢ**, etc. The relationship, however, of the ancient to the modern language in the inflection of the verb will be discussed farther on.

Second Future Tense.

ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	I shall have finished (m.)	ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	1st plural.
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	1st fem.		
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	2nd masc.	ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	2nd plural.
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	2nd fem.		
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	3rd masc.	ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	3rd plural.
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	3rd fem.		

This tense is formed in all verbs by prefixing the first future of the substantive verb to the perfect participle.

SUBJUNCTIVE MOOD.

The Modern Syriac verb, as used in dependent clauses, resembles sometimes the subjunctive of the Latin, French, or German, and sometimes that of the English grammarian Murray; but for the sake of greater brevity, not to say simplicity, these varieties will be considered together under the common title of Subjunctive Mood.

The verb assumes the same form in the present tense of this mood as in the future tense, the auxiliary **ܕܐܢܝܐ** being generally dropped and **ܕܡܠܝܐ** being added to form the imperfect tense.

Present Tense.

ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	I may finish (m.).	ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	1st plural.
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	1st fem.		
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	2nd masc.	ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	2nd plural.
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	2nd fem.		
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	3rd masc.	ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	3rd plural.
ܕܐܢܝܐ ܕܡܠܝܐ ܕܐܢܝܐ	3rd fem.		

Though this tense is properly used in dependent and hypothetical clauses, by prefixing **ܕܐܢܝܐ** or **ܕܐܢܝܐ** to it, it becomes a

generic present. The particle **ל** is used in Salmas and Oroomiah, while **ל** is the common prefix in Koordistan. We thus have **לִּלְמַד** *I am in the habit of finishing*; **לִּלְצֵאת** *I am in the habit of going out*, etc. This **ל** or **ל** is used with all the persons and in both numbers.

On the other hand, **לָמַד**, derived from the ancient **לָמַד**, prefixed to this tense makes it a preterite, equivalent to **לָמַדְתִּי**, e. g. **לָמַדְתִּי לְלַמֵּד** *I finished*. This is but little used out of Oroomiah, and is used there for the sake of euphony, in cases where the regular preterite does not readily take the suffixes. Thus, **לָמַדְתִּי לְסַמְכָא** *I supported him*, would be preferred to **לָמַדְתִּי לְסַמְכָא**.

When **ל** (not **ל**) is prefixed to this tense, it is also a generic present, or a future, the idea being expressed negatively, e. g. **לֹא לִלְמַד** *I am not in the habit of finishing quickly*, or *I shall not finish quickly*. These statements apply to verbs of both classes and all varieties.

NOTE 1.—In telling a story we sometimes hear a native vulgarly use the form **ל** almost exclusively, as his “narrative tense.” It seems then to have the force of our English present, “he goes,” “he tells,” “he does so and so,” and to the mind of a Nestorian gives a sort of vividness to the story.

NOTE 2.—Before verbs whose first radical is **ל** or **ל**, **ל** has the sound of **ל** with a simple sheva, e. g. **לִּלְמַד**, pronounced *k'atin*.

Second Present.

לִּלְמַדְתִּי I may be finishing (m.).	לִּלְמַדְתֶּם 1st plural.
לִּלְמַדְתְּ 1st fem.	
לִּלְמַדְתָּ 2nd masc.	לִּלְמַדְתֶּם 2nd plural.
לִּלְמַדְתְּ 2nd fem.	
לִּלְמַדְתָּ 3rd masc.	לִּלְמַדְתָּ 3rd plural.
לִּלְמַדְתְּ 3rd fem.	

This tense is formed by prefixing the auxiliary, **אָהב**, **אָהב**, etc., to the present participle.

Imperfect Tense.

אָהב אָהב I might finish (m.).	אָהב אָהב 1st plural.
אָהב אָהב 1st fem.	
אָהב אָהב 2nd masc.	אָהב אָהב 2nd plural.
אָהב אָהב 2nd fem.	
אָהב אָהב 3rd masc.	אָהב אָהב 3rd plural.
אָהב אָהב 3rd fem.	

With **אָהב** or **אָהב** prefixed, this tense denotes a past action habitually performed, e. g. **אָהב** **אָהב** **אָהב** he was in the habit of finishing quickly. So too with **אָהב**, the idea being expressed negatively.

Perfect Tense.

אָהב אָהב I may have finished (m.).	אָהב אָהב 1st plural.
אָהב אָהב 1st fem.	
אָהב אָהב 2nd masc.	אָהב אָהב 2nd plural.
אָהב אָהב 2nd fem.	
אָהב אָהב 3rd masc.	אָהב אָהב 3rd plural.
אָהב אָהב 3rd fem.	

This is formed by prefixing the auxiliary, **אָהב**, etc. to the perfect participle.

Pluperfect Tense.

אֶמְצֵחַ	I might have finished.	נִמְצְחוּ	1st plural.
אֶמְצְחִי	1st fem.	נִמְצְחוּ	"
אֶמְצְחֶיךָ	2nd masc.	נִמְצְחוּ	2nd plural.
אֶמְצְחִיךְ	2nd fem.	נִמְצְחוּ	"
אֶמְצְחֶיהָ	3rd masc.	נִמְצְחוּ	3rd plural.
אֶמְצְחֶיהָ	3rd fem.	נִמְצְחוּ	"

This tense is formed by prefixing the auxiliary, **נִמְצָח**, etc. to the perfect participle.

IMPERATIVE MOOD.

אֶמְצָח	Finish thou (masc.).	אֶמְצָחוּ	Finish ye.
אֶמְצָחִי	Finish thou (fem.).		

The imperative is formed by inserting **ו** between the second and third radicals, and giving the plural its appropriate termination.

NOTE 1.—Sometimes we have the following imperative: **אֶמְצָח** *be finishing*, and the plural **אֶמְצָחוּ**; but this is not common.

NOTE 2.—When the middle radical is **ז**, it is not ordinarily pronounced in the imperative; e. g. **אֶמְצָח**, pronounced *shook*. When the middle or final radical is **ו**, to avoid the coming together of two **ו**'s, one is omitted in writing, e. g. the imperative of **אֶמְצָח** is **אֶמְצָח**; of **אֶמְצָח** it is **אֶמְצָח**, etc.

VERB WITH THE NEGATIVE PARTICLE **לֹא** OR **לֹא**.

Only the first person singular of each tense will be given, as the other persons can be easily supplied by the learner. As every verb in the language makes its negative form pre-

cisely like **فَذِهِ**, the subject need not be alluded to hereafter.

لَا نَمُوتُ
لَا نَمُوتُ شَيْئًا
لَا فَعَلْنَا
لَا نَمُوتُ فَعَلْنَا
لَا نَمُوتُ شَيْئًا فَعَلْنَا
لَا فَعَلْنَا
لَا نَمُوتُ فَعَلْنَا

I am not finishing.

I was not finishing.

I did not finish.

I have not finished.

I had not finished.

I shall not finish.

I did not finish.

NOTE 1.—For the pronunciation of the imperfect and pluperfect tenses, see previous remarks on the elision of **و**. Thus, the imperfect is pronounced *leyin wa bipraka*, and the pluperfect *leyin wa prêka*.

NOTE 2.—It will be noticed that the future, in taking the negative, drops its preformative **نَ**. Sometimes, however, **لَا نَمُوتُ** is used as an emphatic future, e. g. **لَا نَمُوتُ هَلْ نَمُوتُ** *neither will I come, nor will I eat*.

NOTE 3.—The proper negative of **فَعَلْنَا** is given above, but **لَا فَعَلْنَا** is allowable.

NOTE 4.—The subjunctive takes **لَا** before its different tenses, which are not inverted. Vulgar usage sometimes employs **لَا** instead of **لَا** with the subjunctive.

NOTE 5.—Though the inversion of the present, imperfect, perfect, and pluperfect indicative, as a general rule, takes place only with the particle **لَا**, sometimes the inversion takes place without that particle. For example, **فَعَلْنَا هَلْ نَمُوتُ** *why are you going out?*

VERBS USED INTERROGATIVELY.

The verb (as in English and French) takes no new forms in an interrogative sentence; and the interrogation is known only by the inflection of the voice or the sign **!** placed at the end of the sentence.

PASSIVE VOICE.

This will be most advantageously considered, after we finish the paradigms of the Active Voice.

VERBS OF THE FIRST CLASS CONJUGATED LIKE

فَذَى

It is to be understood that when a verb is marked "1 or 2," the verb is either of the first or second class, its signification remaining unchanged. On the other hand, "1 and 2" denotes that the verb is conjugated in both methods, but with a change of signification.

It is not to be presumed that all the regular verbs of the first class are given here, or that any of the following lists are complete. An effort has, however, been made to collect as many of the verbs in common use as possible.

Although one meaning is placed opposite to each verbal root, this is by no means a dictionary. Frequently a verb is used in four or five or more significations. Only one, or at the most two of these are noted down.

ذُيِّدَ to become lean.	ذُيِّدَ to dry (intr.).
ذُيِّدَ to thrive. 1 and 2.	ذُيِّدَ to kneel.
ذُيِّدَ to be scattered. 1 and 2.	ذُيِّدَ to lighten (flash).
ذُيِّدَ to scatter (seed). 1 or 2.	ذُيِّدَ { to be or become cooked. 1 and 2.
ذُيِّدَ { to be or become useless or idle. 1 and 2.	
ذُيِّدَ to conceive.	ذُيِّدَ to fashion; mingle.
ذُيِّدَ { to be pressed (with busi- ness).	ذُيِّدَ to marry.
ذُيِّدَ to bruise, crush.	ذُيِّدَ to braid.
ذُيِّدَ { to get well, be pleased, 1 and 2.	ذُيِّدَ to blaspheme. 1 or 2.
ذُيِّدَ to be defloured. 1 and 2.	ذُيِّدَ to stack up.
ذُيِّدَ to diminish (intr.). 1 and 2.	ذُيِّدَ to move (intr.).

- كَوَّدَ to circumcise.
 كَسَبَ { to laugh. The present is
 (generally كَسَبَ.
 كَسَبَ to conquer.
 كَسَبَ to lose the bark. 1 and 2.
 كَسَبَ to full (cloth).
 كَسَبَ to grasp firmly, wring.
 كَسَبَ to steal.
 كَسَبَ to snatch.
 كَسَبَ to efface, scrape off.
 كَسَبَ { to strip off (as leaves), be
 stripped off.
 كَسَبَ to slip.
 كَسَبَ to grind (in a hand-mill).
 كَسَبَ { to shovel off, sweep away
 (as a river).
 كَسَبَ to slide.
 كَسَبَ to draw.
 كَسَبَ to sacrifice.
 كَسَبَ to seize or hold.
 كَسَبَ to lock, to bar.
 كَسَبَ to thresh.
 كَسَبَ to lie down, to sleep.
 كَسَبَ to leak (as a roof). 1 or 2.
 كَسَبَ to be seared. 1 and 2.
 كَسَبَ to touch.
 كَسَبَ to argue.
- وَدَّ to buy.
 وَدَّ to struggle (in fight).
 وَدَّ to oppress.
 وَدَّ to fill (to the brim).
 وَدَّ to look sullen.
 وَدَّ to sing.
 وَدَّ to weave, knit.
 وَدَّ to become ready. 1 and 2.
 وَدَّ to scratch (as a board).
 وَدَّ to scratch (with the nails).
 وَدَّ to rise (as the sun).
 وَدَّ { to mix, confuse (tr. and
 intr.).
 وَدَّ to confine, shut up.
 وَدَّ to start (with fear).
 وَدَّ to walk (around).
 وَدَّ to become white.
 وَدَّ to pound, to beat.
 وَدَّ to milk.
 وَدَّ to err.
 وَدَّ to dream.
 وَدَّ to change (intr.).
 وَدَّ { to squeeze; to escape.
 1 and 2.
 وَدَّ to lock; to set (as fruit).
 وَدَّ to bear, to be patient.

- سَمِعَ to be or become sour. سَأَلَ to ask for.
 سَمِعَ { to be or become rotten, سَمِعَ to sink down. 1 and 2.
 to putrify.
 سَمِعَ { to choke, drown, etc. (tr. سَمِعَ to dip (tr. and intr.).
 and intr.).
 سَمِعَ to prohibit, keep back. سَمِعَ to drive away.
 سَمِعَ to wean. سَمِعَ to beat up (as eggs).
 سَمِعَ to be deficient. سَمِعَ to grow fat.
 سَمِعَ to embrace.
 سَمِعَ to dig.
 سَمِعَ to reap.
 سَمِعَ to honor, praise.
 سَمِعَ to spoil (intr.).
 سَمِعَ to expend. 1 or 2.
 سَمِعَ to arrange in order.
 سَمِعَ to scoop out.
 سَمِعَ to be singed. 1 and 2.
 سَمِعَ to grin.
 سَمِعَ to be or become sharp.
 سَمِعَ to think.
 سَمِعَ to be worthy.
 سَمِعَ to thresh, pound up.
 سَمِعَ to seal.
 سَمِعَ to be boastful.
 سَمِعَ to crush, break in pieces.
 سَمِعَ to grind.
- سَمِعَ to thrust in.
 سَمِعَ { to migrate, remove from
 place to place.
 سَمِعَ to anoint, to paint (as eyes).
 سَمِعَ to be or become faint.
 سَمِعَ to seize by violence.
 سَمِعَ to split.
 سَمِعَ to be or become mature.
 سَمِعَ to sweep.
 سَمِعَ to prune (vines).
 سَمِعَ to fold. See سَمِعَ.
 سَمِعَ to be or become hungry.
 سَمِعَ to deny (as one's religion).
 سَمِعَ to be or become angry.
 سَمِعَ to thrust through.
 سَمِعَ to climb.
 سَمِعَ to be evident.
 سَمِعَ to write.
 سَمِعَ to tie a knot.

كَلَبَ to flash.

كَدَسَ to put on (clothes).

كَسَبَ to be fitting.

كَحَا to beckon, wink, etc.

لَحَسَ to lick.

كَلَفَ { to peck up (food); to em-
broider.

مَدَّجَ to mix (liquids).

مَدَّحَ to be found. 1 and 2.

مَدَّجَمَ to be or become meek.

مَدَّكَلَ to pluck.

مَدَّكَلَ to rub off skin, to be bald.

مَدَّكَدَ to be or become bitter.

مَدَّدَمَ to scour, to be polished.

مَدَّدَسَ to anoint.

مَدَّدَسَ to stretch out.

مَدَّدَكَ to tell a parable. 1 or 2.

نَدَّسَ to bark (as a dog).

نَدَّدَ to reprove.

نَدَّدَ to hew.

نَدَّدَ to vow.

نَدَّدَ to pine away.

نَدَّدَ to shy (as a horse).

نَدَّدَ to abstain from meat, etc.

نَسَدَ to sift.

نَسَا to be or become ashamed.

نَهَكَ to drop (as water).

نَهَكَ to keep.

نَحَدَ to pull or root out.

نَمَدَ to saw.

نَفَسَ to blow (with the mouth).

نَوَدَ to fall.

نَوَّرَ to shake (as clothes).

نَبَرَ to plant.

نَمَجَ to be slender or thin.

نَمَرَ to peck.

نَمَرَ to peck at.

نَمَدَ to drive (a nail).

نَمَدَ to paint. 1 or 2.

نَدَّدَ to skin.

نَدَّدَ to drain off (tr. and intr.).

نَدَّدَ to kiss.

نَدَّدَ to make an onset.

نَدَّدَ to fall (as leaves).

فَتَدَ to trust.

فَتَدَ to worship.

فَتَدَ to fill up (tr. and intr.).

فَتَدَ to be or become quiet.

- سَلَسَ** to plunder.
سَمَمَ to redden, blush.
سَمَجَ to support, prop.
سَمِيَ to need.
سَمِيَ to rot.
سَمِيَ to become empty. 1 and 2.
سَمِيَ to wait.
سَمِيَ to be or become weary of.
سَمِيَ to be beautiful. 1 and 2.
سَمِيَ to reproach.
سَمِيَ to deny.
سَمِيَ to bolt (as flour).
سَمِيَ to scratch, trace.
سَمِيَ to suck in.
سَمِيَ to comb.
سَمِيَ to undo, pull down.
سَمِيَ to do.
سَمِيَ to pass.
سَمِيَ to spin.
سَمِيَ See under **سَمِيَ**, p. 63.
سَمِيَ to be baptized.
سَمِيَ to dwell.
سَمِيَ to dig out.
سَمِيَ to flee.
- فَسَمَ** to reflect. 1 or 2.
فَسَمَ to open out, become flat.
فَسَمَ to be or become crooked.
فَسَمَ { to work. Present parti-
 ciple may be **فَسَمٌ**.
فَسَمَ to go out. 1 and 2.
فَسَمَ to be crooked, deceitful.
فَسَمَ to fight.
فَسَمَ to exult.
فَسَمَ to command. 1 or 2.
فَسَمَ to blossom.
فَسَمَ to flee (as sleep).
فَسَمَ to fly.
فَسَمَ to tear, wear out.
فَسَمَ to rub, use friction.
فَسَمَ to burst out, to make burst.
فَسَمَ to cut.
فَسَمَ { to spread, as wings (tr.
 and intr.).
فَسَمَ to separate (tr. and intr.).
فَسَمَ to rend. 1 or 2.
فَسَمَ to stretch (out).
فَسَمَ { to be or become sorry.
 1 or 2.
فَسَمَ { to be or become straight.
 1 and 2.
فَسَمَ to melt (intr.). 1 and 2.
فَسَمَ to open.

فَدَدَ to wind (tr. and intr.).

حَدَّ to scorch, as food (intr.).

رَمَدَ to squat.

رَدَدَ to be or become mad.

رَدَدَ to string (as peppers).

تَلَدَ to receive. 1 or 2.

تَلَدَ to complain.

تَلَدَ to bury.

تَلَدَ to joint together.

تَلَدَ { to be or become holy.
1 and 2.

تَلَدَ { to put on (the outer gar-
ment).

تَلَدَ to kill.

تَلَدَ to gather (grapes).

تَلَدَ to turn aside.

تَلَدَ { to lose the bark (as a tree).
1 and 2.

تَلَدَ to be crushed, to crush.

تَلَدَ to twist.

تَلَدَ to pinch.

تَلَدَ to be wrinkled or puckered.

تَلَدَ to fold. 1 or 2.

تَلَدَ to partake of the sacrament.

تَلَدَ to bite.

تَلَدَ to win; to overlay.

تَلَدَ to sweep, rake. 1 and 2.

تَلَدَ to tremble.

تَلَدَ to stone.

تَلَدَ to be numb.

تَلَدَ to be broad.

تَلَدَ to run.

تَلَدَ to have mercy on. 1 or 2.

تَلَدَ to be far.

تَلَدَ { to ride. Future some-
times تَلَدَ.

تَلَدَ to be or become soft.

تَلَدَ to kick, stamp.

تَلَدَ to dance.

تَلَدَ to delineate.

تَلَدَ to boil.

تَلَدَ to let, let go.

تَلَدَ to confuse, to be confused.

تَلَدَ to leap.

تَلَدَ to be or become warm.

تَلَدَ to spread out.

تَلَدَ to pluck.

تَلَدَ { to strip off (as one's
clothes). 1 and 2.

تَلَدَ to be dislocated. 1 and 2.

تَلَدَ to be parboiled. 1 and 2.

تَلَدَ to break.

تَلَدَ to overflow (intr.). 1 and 2.

عَفِدَ to be or become palsied.	أَفَا to perish. 1 and 2.
عَفَى to level. 1 or 2.	أَفَا to perish, be lost. 1 and 2.
عَفِدَ to be pleasing to.	أَفَسَ to spill (intr.). 1 and 2.
أَفَدَ to take.	أَفَى to mould or be mouldy.
أَفَدَ { to burst (as an egg). 1 and 2.	أَفَدَ to meet.
أَفَدَ to sag down.	أَفَنَ to sneeze.
أَفَدَ to partake. 1 or 2.	أَفَدَ to weigh (tr.).
أَفَدَ to eat out.	أَفَدَ to be reformed. 1 and 2.
أَفَدَ to transplant. 1 or 2.	أَفَدَ to crumb up.
أَفَدَ to be or become silent.	أَفَدَ to be mended. 1 and 2.
أَفَدَ to be or become numb.	أَفَدَ to be buttoned. 1 and 2.
أَفَدَ to break.	أَفَدَ to be or become thick.
أَفَدَ to thrust.	أَفَدَ to wither (intr.).
أَفَدَ to remember.	أَفَدَ to press out (juice).
أَفَدَ to fall down (as a wall).	

NOTE.—Some verbs of four radicals are included in the above list, as they are in every respect regular, except that the second radical takes ـَ in preference to ـِ (according to the analogy of the ancient language) in the present participle. Thus we have **أَفَدَ** *dreaming*, **أَفَدَ** *withering*, **أَفَدَ** *pressing out*.

CLASS II. REGULAR VERB.

Verbs of the first class are very often intransitive. On the other hand, the majority of verbs of the second class are transitive. A number of verbs, which, when conjugated according to the first class, are intransitive, when conjugated according to the second class, become transitive. For ex-

ample, **فُجِدَ**, if it conform to the preceding paradigm, denotes *to go out*; but if it conform to the following paradigm, *to bring out* or *to cause to come out*. The same is true of **فُذِمَ**: when conjugated as a verb of the second class, it denotes *to finish*, in a transitive sense, or *to save*.

It is, however, to be remarked that a few verbs are used indifferently as verbs of the first or second class, without any change of signification. Thus **فُجِدَ**, following either paradigm, is transitive, and means *to command*. More rarely a verb is intransitive in either conjugation, as **ذُذِمَ** *to leak*, which is properly of the first class, but used in some districts as if of the second class.

Verbs of the second class have regularly three radicals. A **ذ** is prefixed to the root in all its inflections by the people of Tiary, Tekhoma, Nochea, and the western slopes of the Koordish mountains, but is not heard on the plain of Oroomiah. It has been for a number of years omitted in our books.

The rules for the formation of compound tenses being the same in all verbs, it is unnecessary to repeat them. The two conjugations do not differ in this respect, but in the form of the infinitive, the participles, the preterite, and the imperative.

To form the present participle from the root, the first radical takes **ـُ** when the root has **ـُ**, and **ـِ** when the root has **ـِ**. If **ـُ** is the first vowel, **ـُ** is inserted after the second radical; and when **ـِ** is the first vowel, **ـِ** is inserted. The third radical takes **ـُ** with final **ـُ**. We will again take **فُذِمَ** as the model.

INFINITIVE **فُذِمَ** *to save.*

Present Participle.

فُذِمُ saving.

Perfect Participle.

فُذِمَ, فُذِمَ having saved.

INDICATIVE MOOD.

Present Tense.

أَصْنَعُ	I am saving (m.).	أَصْنَعُونَ	1st plural.
تَصْنَعِينَ	1st fem.		
تَصْنَعُ	2nd masc.	تَصْنَعُونَ	2nd plural.
تَصْنَعِينَ	2nd fem.		
يَصْنَعُ	3rd masc.	يَصْنَعُونَ	3rd plural.
يَصْنَعِينَ	3rd fem.		

Imperfect Tense.

أَصْنَعُ	I was saving (m.).	أَصْنَعُونَ	1st plural.
تَصْنَعِينَ	I was saving (f.).		
تَصْنَعُ	2nd masc.	تَصْنَعُونَ	2nd plural.
تَصْنَعِينَ	2nd fem.		
يَصْنَعُ	3rd masc.	يَصْنَعُونَ	3rd plural.
يَصْنَعِينَ	3rd fem.		

The same elision takes place which has been repeatedly noticed. We are to pronounce *parookin wa*, etc. Notice this in the pluperfect.

Preterite Tense.

أَصْنَعْتُ	I saved (m.).	أَصْنَعْتُمْ	1st plural.
أَصْنَعْتِ	2nd masc.	أَصْنَعْتُمْ	2nd plural.
أَصْنَعْتِ	2nd fem.		
أَصْنَعْتُ	3rd masc.	أَصْنَعْتُمْ	3rd plural.
أَصْنَعْتِ	3rd fem.		

This is formed like the corresponding tense in verbs of the first class, except that **و** is inserted after the first radical.

Perfect Tense.

قَدْصَرْتُ I have saved (m.).	قَدْصَرْتُمْ 1st plural.
قَدْصَرْتِ 1st fem.	
قَدْصَرْتَ 2nd masc.	قَدْصَرْتُمْ 2nd plural.
قَدْصَرْتِ 2nd fem.	
قَدْصَرَّ 3rd masc.	قَدْصَرُّ 3rd plural.
قَدْصَرَّتْ 3rd fem.	

The perfect participle is formed by inserting **هـ** after the first radical, and giving the last radical the vowel **ـَ** with final **ت**.

NOTE.—In some cases, **ـِ** is inserted between the second and third radicals, as, for instance, **حَمِيْكَ** *having envied*. This vowel always appears in the feminine participle.

When the root takes **ـِـ** instead of **ـَـ**, the perfect participle, with scarcely an exception, takes this **ـِـ** between the second and third radicals, and the same vowel appears also in the future; as **حَمِيْكَ** *I will envy*. By inspecting the catalogue of verbs of this class, it will be seen that this usage is founded on the principles of euphony. For example, verbs whose second and third radicals are the same, take this vowel; and also verbs whose middle radical is **هـ**. If it should be objected that **تَوْبَتُ** *to repent*, and similar verbs, with radical **هـ**, have **ـَـ** in the root and **ـِـ** in the perfect participle, it may be replied, that, although **ـَـ** is written in accordance with the rules of the ancient language (Hoff. § 12, 1), the sound is that of **ـِـ**. Thus **قَدْصَرْتُ**, **قَدْصَرَّتِ**.

Pluperfect Tense.

قَدْصَرْتُ I had saved (m.).	قَدْصَرْتُمْ 1st plural.
قَدْصَرْتِ 1st fem.	
قَدْصَرْتَ 2nd masc.	قَدْصَرْتُمْ 2nd plural.
قَدْصَرْتِ 2nd fem.	
قَدْصَرَّ 3rd masc.	قَدْصَرُّ 3rd plural.
قَدْصَرَّتْ 3rd fem.	

Future Tense.

כִּנְיָ I will save (m.). **כִּנְיָ** 1st plural.

This is inflected like the corresponding tense of the first class. Those verbs, however, which have $\text{--}^{\prime}$ in the root, or -- in the perfect participle, have the same vowels here also; e. g. **חָזַר** to return (tr.), cause to turn, has its perfect participle **חָזַרְתִּי**, and its future **כִּנְיָ**.

Second Future Tense.

כִּנְיָ I shall have saved (m.).	כִּנְיָ 1st plur.
כִּנְיָ 1st fem.	כִּנְיָ 2nd plur.
כִּנְיָ 2nd masc.	
כִּנְיָ 2nd fem.	
כִּנְיָ 3rd masc.	כִּנְיָ 3d plur.
כִּנְיָ 3rd fem.	

SUBJUNCTIVE MOOD.

Present Tense.

כִּנְיָ I may save (m.). **כִּנְיָ** 1st plural.

This is inflected like the corresponding tense of the first class, and takes $\text{--}^{\prime}$, as well as -- , between the second and third radicals, whenever the future takes them.

Second Present Tense.

כִּנְיָ I may be saving (m.).	כִּנְיָ 1st plural.
כִּנְיָ 1st fem.	כִּנְיָ 2nd plur.
כִּנְיָ 2nd masc.	
כִּנְיָ 2nd fem.	
כִּנְיָ 3rd masc.	כִּנְיָ 3rd plural.
כִּנְיָ 3rd fem.	

Imperfect Tense.

قَدْصِي I might save (m.). **قَدْصِي** 1st plural.

This is inflected like the corresponding tense of the first class. Like the present tense, its vowels depend on the vowels of the future, to which they always conform.

Perfect Tense.

قَدْصِي I may have saved (m.).

قَدْصِي 1st plural.

قَدْصِي 1st fem.

قَدْصِي 2nd masc.

قَدْصِي 2nd plural.

قَدْصِي 2nd fem.

قَدْصِي 3rd masc.

قَدْصِي 3rd plural.

قَدْصِي 3rd fem.

Pluperfect Tense.

قَدْصِي I might have saved (m.).

قَدْصِي 1st plural.

قَدْصِي 1st fem.

قَدْصِي 2nd masc.

قَدْصِي 2nd plural.

قَدْصِي 2nd fem.

قَدْصِي 3rd masc.

قَدْصِي 3rd plural.

قَدْصِي 3rd fem.

IMPERATIVE MOOD.

قَدْصِي save thou (m.).

قَدْصِي save thou (f.).

قَدْصِي

or

قَدْصِي

save ye.

It is to be particularly noted that the verbs marked *i* in the following table make the plural imperative by simply adding **ف** to the singular. Thus, **قَدْصِي** envy ye, **قَدْصِي**

answer ye, etc. The second form given above, **قَدْصَمَ**, may be used with other verbs, but is not so common, and is now omitted in our books. **جَبَدَ** forms its imperative plural thus: **جَبَلِفْ**.

VERBS OF THE SECOND CLASS CONJUGATED LIKE
قَذَمَ.

NOTE.—*r*, following a verb, shows that it conforms in every respect to **قَذَمَ**; *i*, that it takes *-i-* in the present participle, *-u-* in the perfect participle, etc. Verbs are not repeated in this table which are used as verbs of either class, without a change of signification, and which have been given already in the first table.

كَبَدَ to cultivate. <i>r</i>	كَلَسَ to strip off bark. <i>r</i>
كَبَدَ to scatter (tr.). <i>r</i>	كَمَمَ to spy out. <i>i</i>
كَمَدَ to glean. <i>i</i>	كَذَفَ to tempt. <i>r</i>
كَبَدَ to envy. <i>i</i>	كَذَدَ to wallow. <i>i</i>
كَبَدَ to search. <i>r</i>	كَبَدَ to be dizzy. <i>i</i>
كَبَدَ to render vain or idle. <i>r</i>	كَبَدَ to look. <i>r</i>
كَبَدَ to heal. <i>r</i>	
كَبَدَ to deflour. <i>r</i>	كَبَدَ to support, nourish. <i>r</i>
كَبَدَ to degrade (tr.). <i>r</i>	كَبَدَ to lie. <i>r</i>
كَبَدَ to ask a question. <i>r</i>	كَبَدَ to sear. <i>r</i>
كَبَدَ to bless. <i>r</i>	كَبَدَ to provoke. <i>i</i>
كَبَدَ to cook. <i>r</i>	كَبَدَ to make ready. <i>r</i>
كَبَدَ to do skilfully. <i>r</i>	كَبَدَ to help. <i>i</i>
كَبَدَ to wrangle. <i>r</i>	كَبَدَ to believe. <i>i</i>
كَبَدَ to answer. <i>i</i>	كَبَدَ to beget. <i>r</i>

وَدَّ to sell. <i>r</i>	مَدَّ to find time; to supply. <i>r</i>
وَدَّ to join. <i>i</i>	مَدَّ to return (tr.). <i>i</i>
وَدَّ to disturb, be disturbed. <i>i</i>	مَدَّ to love. <i>i</i>
وَدَّ to defile, or become defiled, with milk, etc., during fast. <i>i</i>	مَدَّ to heat (tr.). <i>i</i>
وَدَّ to prepare. <i>r</i>	مَدَّ to find. <i>r</i>
مَدَّ to incite. <i>r</i>	مَدَّ to blacken (tr.). <i>i</i>
مَدَّ to become cold. <i>r</i>	مَدَّ to cover, shut. <i>r</i>
مَدَّ to ask after one's health. <i>r</i>	مَدَّ to bow (tr.). <i>i</i>
مَدَّ to renew. <i>i</i>	مَدَّ to pay a debt. <i>i</i>
مَدَّ to rule. <i>r</i>	مَدَّ to teach. <i>r</i>
مَدَّ to wash. <i>i</i>	مَدَّ to smell. <i>i</i>
مَدَّ to be or make strong. <i>i</i>	مَدَّ to nurse. <i>i</i>
مَدَّ to escape. <i>r</i>	مَدَّ to apply (attention). <i>i</i>
مَدَّ to singe. <i>r</i>	مَدَّ to cause to ascend. <i>r</i>
مَدَّ to play. <i>r</i> and <i>i</i>	مَدَّ to cool (tr.). <i>i</i>
مَدَّ to indulge. <i>i</i>	مَدَّ to burn (tr.). <i>r</i>
مَدَّ to bury. <i>r</i>	مَدَّ to raise. <i>i</i>
مَدَّ to drive away. <i>r</i>	مَدَّ to chisel out. <i>i</i>
مَدَّ to hem; to brush up. <i>r</i>	مَدَّ to cool (tr.). <i>i</i>
مَدَّ to roll up. <i>r</i>	مَدَّ to cause to hit. <i>i</i>
مَدَّ to carry (away). <i>r</i>	مَدَّ to lift up. <i>r</i>
مَدَّ This root is also مَدَّ , مَدَّ , or مَدَّ . <i>r</i>	مَدَّ to kindle (tr.). <i>i</i>
مَدَّ to blot. <i>i</i>	مَدَّ to place. <i>r</i>
	مَدَّ to raise (the dead). <i>r</i>

فَعِدَ	to empty (tr.). <i>r</i>	تَدِدَ	to entice. <i>r</i>
فَعَّدَ	to ornament. <i>r</i>	تَدَّى	to be or become foolish. <i>i</i>
فَعَمَ	to maim. <i>i</i>	تَدَّدَ	to send. <i>r</i>
تَدَبَّرَ	to wonder. <i>r</i>	تَدَمَّنَ	to long for. <i>i</i>
تَدَبَّوْا	to vex or be vexed. <i>i</i>	تَدَخَّلَ	to praise. <i>r</i>
فَعَدَ	to gape. <i>i</i>	تَدَلَّسَ	to strip, despoil. <i>r</i>
فَعَدَّ	to atone. <i>r</i>	تَدَلَّى	to be or become quiet. <i>i</i>
فَعَذَّ	to muse. <i>r</i>	تَدَلَّوْا	to dislocate. <i>r</i>
فَعَلَّ	to bring out. <i>r</i>	تَدَلَّجَ	to parboil. <i>r</i>
فَعَلَّ	to cut out. <i>r</i>	تَدَلَّجَ	to perform a burial service. <i>r</i>
فَعَلَّ	to gaze at. <i>r</i>	تَدَلَّى	to be or become peaceful. <i>i</i>
فَعَلَّ	to stretch out. <i>r</i>	تَدَلَّوْا	to make overflow. <i>r</i>
فَعَلَّ	to translate. <i>r</i>	تَدَلَّوْا	to be acquainted with. <i>i</i>
فَعَلَّ	to chew the cud, to digest. <i>r</i>	تَدَلَّوْا	to be partaker. <i>r</i> and <i>i</i>
تَدَلَّى	to be or become sober. <i>i</i>	تَدَلَّوْا	
تَدَلَّى	to refine. <i>i</i>	تَدَلَّوْا	to repent. <i>i</i>
تَدَلَّى	to anticipate. <i>r</i>	تَدَلَّوْا	to cause to perish. <i>r</i>
تَدَلَّى	to make holy. <i>r</i>	تَدَلَّوْا	to destroy. <i>r</i>
تَدَلَّى	to promise. <i>i</i>	تَدَلَّوْا	to finish. <i>i</i>
تَدَلَّى	to happen. <i>i</i>	تَدَلَّوْا	to sigh. <i>r</i>
تَدَلَّى	to look. <i>r</i>	تَدَلَّوْا	to prop. <i>r</i>
تَدَلَّى	to peel. <i>r</i>	تَدَلَّوْا	to spill. <i>r</i>
تَدَلَّى	to squeeze in. <i>i</i>	تَدَلَّوْا	to abandon. <i>r</i>
تَدَلَّى	to glorify. <i>r</i>	تَدَلَّوْا	to make. <i>r</i>
		تَدَلَّوْا	to button. <i>r</i>

A verb of four radicals may follow this paradigm, e. g. **دُمِدَ** to shed tears; **د** being regarded as a quiescent. A few of the above roots beginning with **د** are really causatives, a weak radical, as, for instance, **د** in the case of **دَخَلَ**, having fallen out. The rules for the formation and conjugation of causatives will be considered hereafter.

IRREGULAR VERBS OF THE FIRST CLASS.

FIRST VARIETY. FIRST RADICAL **د**. Root **دَحَد** to eat.

INDICATIVE MOOD.

Present Tense.

دَحَدُ I am eating (m.).	دَحَدُ 1st plural.
دَحَدِي 1st fem.	
دَحَدُكَ 2nd masc.	دَحَدُكُمْ 2nd plural.
دَحَدِيكَ 2nd fem.	
دَحَدُهُ 3rd masc.	دَحَدُهُمْ 3rd plural.
دَحَدِهَا 3rd fem.	

The only irregularity here is owing to the **د**. This is heard but faintly, if at all, and the **ـ** is lengthened to **ـَ**.

Imperfect Tense.

دَحَدُ I was eating (m.).	دَحَدُ We were eating.
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Preterite Tense.

دَحَدْتُ I ate.	دَحَدْنَا We ate.
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Perfect Tense.

دَحَدْتُ I have eaten.	دَحَدْنَا We have eaten.
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The perfect participle, by the aid of which this tense is formed, is regular; but the first radical is silent, as well as in the preterite.

Future Tense.

The future tense is regular, and the imperative also, except that in the latter the **2** is not sounded. It is written **אָכְלִי** eat thou, **אָכְלִי** eat ye.

NOTE.—It will be understood, both in regard to this and the following varieties, that those tenses which are not mentioned are perfectly regular.

LIST OF VERBS WITH INITIAL **2**.**אָכְלִי** to enter.**אָכְלִי** to go.**אָכְלִי** to go up.**אָכְלִי** to say.**אָכְלִי** to bind.**אָכְלִי** to cool (intr.).

The verbs **אָכְלִי** and **אָכְלִי** are entirely regular; i. e. they conform to the preceding paradigm. The same is true of **אָכְלִי**, except in the future, where **א** is for the most part not sounded (see Hoff. § 27, 4, a), and in the imperative, which is **אָכְלִי** in the singular, and **אָכְלִי** in the plural. Compare the imperative of the same verb in the ancient language, **אָכְלִי**, **אָכְלִי**, etc. In the modern, we often hear **אָכְלִי** go thou, just as **אָכְלִי** in the ancient, and **אָכְלִי-אָכְלִי** in the Hebrew. This suffix is used with the imperative of but few verbs; e. g. **אָכְלִי**, **אָכְלִי**, **אָכְלִי** etc. The idiom will be referred to farther on, when the relation of the modern to the ancient verb is discussed.

*Future Tense of אָכְלִי.***אָכְלִי אָכְלִי** I will go (m.).**אָכְלִי אָכְלִי** 1st plural.**אָכְלִי אָכְלִי** 1st fem.**אָכְלִי אָכְלִי** 2nd masc.**אָכְלִי אָכְלִי** 2nd plural.**אָכְלִי אָכְלִי** 2nd fem.**אָכְלִי אָכְלִי** 3rd masc.**אָכְלִי אָכְלִי** 3rd plural.**אָכְלִי אָכְלִי** 3rd fem.

NOTE 1.—With a negative preceding, 2 is not sounded in common conversation (e. g. **לֹא יֵשֶׁב**), and three syllables are reduced to two.

NOTE 2.—In Bootan, we have the following form of the future, which is well worthy of a place in our grammar, as it throws light on the relation of the ancient to the modern language.

יֵשֶׁב 1 sing. (m. and f.).	יֵשְׁבוּ 1st plural.
יֵשְׁבֶנְךָ 2nd masc.	יֵשְׁבֶנְכֶם 2nd plural.
יֵשְׁבֶנְךָ 2nd fem.	
יֵשְׁבֶהוּ 3rd masc.	יֵשְׁבֶהוּ 3rd plural.
יֵשְׁבֶהָ 3rd fem.	

NOTE 3.—On the plain of Oroomiah, the verb **יָסַד** is generally used instead of **יָשַׁב** in all the tenses of the indicative, except the future, and in the imperative. The present tense is **יֹסֵד** (in some villages **יֹסֵדִי**), the preterite **יָסַד**, the perfect **יָסַדְתִּי**, and the imperative **יָסֵד**. This is no doubt the ancient **יָסַד** to crawl, and, sometimes, to move one's self. We occasionally hear in the mountains the future **יֵשְׁבֶהוּ**. It would have been better to write the preterite **יָסַדְתִּי**, and the perf. part. **יָסַדְתִּי**, had the thing been originally understood. As to the dropping of **ד**, compare **יָסַד** with the ancient **יָסַד**, **יָסַד**, and the corresponding words in Hebrew.

In regard to **יָסַדְתִּי**, **יָסַדְתְּ**, and **יָסַדְתֶּם**, there is some question whether they should stand here, or be classed with the second variety. If we regard the usage on the plain of Oroomiah only, it would seem that they ought to be considered as verbs with medial 2. The present participle is almost always spoken in this province as if written **יֹסֵדִי**, **יֹסֵדְתִּי**, and **יֹסֵדְתֶּם**, i. e. like **יֹסֵדִי**; and the futures are often **יֵשְׁבֶהוּ**, **יֵשְׁבֶהָ**, **יֵשְׁבֶהוּ**, i. e. like

دھ فہ. On the other hand, the usage in Koordistan makes them regular verbs with initial 2, like دھ. The ancient root of دھ is also دھ. We have therefore preferred to class them here. It should not be unnoticed that when دھ فہ, etc. are not used in Oroomiah as the futures of these verbs, we have instead دھ فہ, دھ فہ, etc.

SECOND VARIETY. MIDDLE RADICAL 2 or 2.

The middle radical in this variety inclines sometimes to 2, and sometimes, especially in Koordistan, to the sound of 2. (See Hoff. § 33, 3, b.) Nordheimer is probably correct in saying (§ 397), in regard to such verbs, that the root properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained; and that between these a weak letter is inserted to complete the usual form. This falls out often, as will be seen hereafter, in the causative form, and always in the reduplicated form.

For the sake of uniformity the roots are now all written with medial 2.

Take for example دھ to remain.

INDICATIVE MOOD.

Present Tense.

دھ فہ I am remaining (m.). دھ فہ We are remaining.

This is regular, if we consider 2 the middle radical.

Preterite Tense.

دھ فہ I remained (m. and f.). دھ فہ We remained.

Whether the second radical here be called 2 or 2, it is not at all sounded, and instead of دھ فہ or دھ فہ, we write دھ فہ.

Perfect Tense.

دھ فہ I have remained (m.). دھ فہ We have remained.

The participle, which would regularly be **فَاعِلٌ** or **فَاعِلَةٌ**, is contracted into **فَاعِلٌ**, the feminine of which is **فَاعِلَةٌ**.

Future Tense.

أَبْقِي I shall remain (m.).	أَبْقُوا 1st plural.
أَبْقِي 1st fem.	
أَبْقِي 2nd masc.	أَبْقُوا 2nd plural.
أَبْقِي 2nd fem.	
أَبْقِي 3rd masc.	أَبْقُوا 3rd plural.
أَبْقِي 3rd fem.	

The vowel **أ** here forms a diphthong with the following **و**, excepting in the third singular masculine.

IMPERATIVE MOOD.

أَبْقِ remain thou.

أَبْقُوا remain ye.

Here the middle radical falls out, and we write as above, instead of **أَبْقِي** or **أَبْقِي**.

VERBS FOLLOWING THE ANALOGY OF **أَبْقِي**.

أَبْقِي to make water.	أَبْقِي to sew.
أَبْقِي to judge.	أَبْقِي to curry (a horse).
أَبْقِي to make fine or small.	أَبْقِي to be or become hot.
أَبْقِي to return.	أَبْقِي to bathe (of females).
أَبْقِي to tread.	أَبْقِي to look.
أَبْقِي to increase.	أَبْقِي to venture.
أَبْقِي to swell.	أَبْقِي to invite.

حَدَّ to scratch.	فَدَّ to dawn.
حَدَّ to measure.	حَدَّ to hunt or fish.
حَدَّ to be or become black.	حَدَّ to fast.
حَدَّ to bow.	حَدَّ to drain off (intr.).
حَدَّ to be alienated.	حَدَّ to listen to, to obey.
حَدَّ to be paid (an account).	حَدَّ to fade (as grass).
حَدَّ to curse.	حَدَّ to rise. (Imp. حَدَّ.)
حَدَّ to blame.	حَدَّ to bruise or become bruised.
حَدَّ to make dough.	حَدَّ to chisel out.
حَدَّ to suck (the breast).	حَدَّ to hit.
حَدَّ to die.	حَدَّ to be high, to rise.
حَدَّ to rest.	حَدَّ to sprinkle.
حَدَّ to nod.	حَدَّ to spit.
حَدَّ to sting, to bite.	حَدَّ to go down (as a swelling).
حَدَّ to be or become old.	حَدَّ to rub.
حَدَّ to ordain.	حَدَّ to long for.
حَدَّ to weed.	حَدَّ to kindle.
حَدَّ to be or become narrow.	حَدَّ to fasten (the eyes).
حَدَّ to be or become cool.	حَدَّ to finish (tr. and intr.).
حَدَّ to lose the savor.	حَدَّ to come to one's self.

حَدَّ is almost always on the plain of Oroomiah pronounced in the present as if written حَدَّ. In some districts it is regular.

كَبَّ *to be worth*, as spoken, is quite anomalous. The present participle is **كَبٌّ**; the preterite, **كَبَّ**; the perfect participle, **كَبٌّ**; the future, **كَبُّ**, **كَبُّ**; the imperative, **كَبِّ**.

كَبَّ has its future often, perhaps generally, irregular: **كَبُّ**. In the third person singular masculine, it has **كَبُّ**. Its present participle is **كَبٌّ**.

كَبَّ has its present participle **كَبٌّ**, and, were it not for its etymology, might be classed with verbs with initial **ك**. Its future is also sometimes **كَبُّ**.

VERBS WITH MEDIAL **ك**.

Under this variety may properly come verbs with medial **ك**. They differ somewhat, but not essentially, from the preceding. Take, for example, **كَبَّ** *to thrust in*. The present participle is **كَبٌّ** (a) or **كَبٌّ** (b). The preterite is **كَبَّ**; the future, **كَبُّ**; the imperative, **كَبِّ**. Some of these verbs have two forms of the present participle, marked (a & b), some only one. In Koordistan, the future is not **كَبُّ**, but **كَبُّ**.

Like **كَبَّ**, inflect

كَبَّ to sweat (a & b).	كَبَّ to hew (a & b).	كَبَّ to tremble (b).
كَبَّ to taste (a & b).	كَبَّ to shut (a).	كَبَّ to rouse (b).
كَبَّ to bear (a & b).	كَبَّ { to masticate (a & b).	كَبَّ to cough (a & b).
كَبَّ to fold (a).	كَبَّ to darn (a).	كَبَّ { to shake (tr. and intr.) (b).

THIRD VARIETY.

This variety is characterized by the transposition of **ك**, which is sometimes the first and sometimes the second radical.

Example, **كَلَّمَ** to learn.

INDICATIVE MOOD.

Present Tense.

أَكْتُبُ I am learning (m.). **أَكْتُبُونَ** We are learning.

It will be seen that this tense is perfectly regular, except that **ا** becomes the second, instead of the first, radical.

Preterite Tense.

كَلَّمْتُ I learned (m.). **كَلَّمْنَا** We learned.

Here **ا** becomes again the first radical, and is silent.

Perfect Tense.

كَلَّمْتُ I have learned (m.). **كَلَّمْنَا** We have learned.
كَلَّمْتُ I have learned (f.).

The only irregularity is that the first **ا** is not sounded.

Future Tense.

أَكْتُبُ I shall learn (m.). **أَكْتُبُونَ** We shall learn.

IMPERATIVE MOOD.

اَكْتُبْ Learn thou. **اَكْتُبُوا** Learn ye.

It will be seen that the **ا** is not sounded here.

NOTE.—In some villages, and perhaps districts, the future is spoken like the future of verbs with medial **ل** or **ر**: thus, **أَكْتُبُ**, etc. If this were generally the case, we should with propriety call this one of that class of verbs, its root being **كَلَّمَ**, its present participle, preterite, and perfect participle, being written like the corresponding forms of **قَالَ**. Indeed, there is no special objection to writing them so now, and considering the future irregular, as generally spoken. We should then have the preterite **كَلَّمْتُ**, and the perfect participle **كَلَّمْتُ**. These remarks apply also to the verbs which follow.

يُجِدُّ to bring forth (young).	يُخِلُّ to lengthen or be long.
يُجِئ to hasten.	يُخِثُّ to inherit.
يُجِرُّ to be distressed.	يُخِثُّ to sit.
يُجِئ to burn.	

FOURTH VARIETY. THIRD RADICAL 2.

Example, **يُذَرُّ** to pour.

INDICATIVE MOOD.

Present Tense.

يُذَرُّ I am pouring (m.). **يُذَرُّ** We are pouring.

This tense is regular, with the exception that, two alephs coming together, as in **يُذَرُّ**, according to the analogy of the ancient language, 2 is changed into 2.

Preterite Tense.

ذَرَّ I poured (m. and f.). **ذَرَّ** We poured.

The radical 2, when it becomes a medial instead of a final letter, as in this tense, ought, according to the analogy of the ancient language (see Hoff., paradigm of **ذَرَّ**), to be changed into 2. This, however, is not the case. The 2 serves merely to lengthen the preceding — into —, and, being itself not heard, is not written. Thus, instead of **ذَرَّ**, we have **ذَرَّ**.

Perfect Tense.

ذَرَّ I have poured (m.).

ذَرَّ I have poured (f.).

ذَرَّ We have poured.

Instead of the regular perfect participle, which would be **ذَرَّ**, the first and second radicals take — and form one syllable, the 2 being changed into 2, as in the present participle.

Future Tense.

אֶפְסֹךְ I will pour (m.).

אֶפְסִי I will pour (f.).

נֶפְסֹךְ We will pour.

The first syllable of this tense, in the masculine singular and the plural, is simple, not including the second radical; and the third radical **פ** is dropped, except in the third person singular masculine, **יִפְסֵךְ**, where it appears as the final letter. In the feminine, **פ** is changed into **פִ**.

IMPERATIVE MOOD.

This is quite irregular, making **פֹּסֵךְ** the standard; but in the singular it is exactly like the ancient. In the singular, **פ** becomes **פִ**; and in the plural, it is dropped:

פֹּסֵךְ Pour thou.

פֹּסְכוּ Pour ye.

VERBS FOLLOWING THE ANALOGY OF **יִפְסֵךְ**.

As a number of these verbs are both of the first and second class, they are noted here just as in the table of regular verbs of the first class.

יִפְסֵךְ to rave, talk wildly.

יִפְסֵךְ to weep.

יִפְסֵךְ to wear (out) (tr. and intr.).

יִפְסֵךְ to build, to count.

יִפְסֵךְ to create.

יִפְסֵךְ to foam up. 1 and 2.

יִפְסֵךְ to beg, be a beggar.

יִפְסֵךְ { to be or become naked.
1 and 2.

יִפְסֵךְ to lean (down).

יִפְסֵךְ to vomit.

יִפְסֵךְ to flow (out).

יִפְסֵךְ { to be or become pure. 1
and 2.

יִפְסֵךְ to resemble. 1 and 2.

יִפְסֵךְ to become.

יִפְסֵךְ to be pleasant to.

יִפְסֵךְ to crack (as glass) (intr.).

יִפְסֵךְ to commit adultery.

- رَجَعَ to rejoice.
 رَأَى to see.
 رَجَعَ to sin.
 رَجَعَ to be or become sweet.
 رَجَعَ to keep (intr.). 1 and 2.
 رَجَعَ to be supported (by).
 رَجَعَ to incubate.
 رَجَعَ to go to stool.
 رَجَعَ to broil (intr.). 1 and 2.
 رَجَعَ to sleep.
 رَجَعَ to drive (an animal).
 رَجَعَ to be or become hid. 1 and 2.
 رَجَعَ to be seared. 1 and 2.
 رَجَعَ to stop.
 رَجَعَ to go out (as fire).
 رَجَعَ { to be or become covered.
 رَجَعَ { 1 and 2.
 رَجَعَ to be or become short.
 رَجَعَ { to be or become covered.
 رَجَعَ { 1 and 2.
 رَجَعَ to lap up.
 رَجَعَ to devour greedily.
 رَجَعَ to lap (reg.).
 رَجَعَ to strike.
 رَجَعَ to arrive.
- رَجَعَ to fill (tr. and intr.).
 رَجَعَ same as رَجَعَ, to count.
 رَجَعَ to wash (clothes).
 رَجَعَ to be able.
 رَجَعَ to wipe.
 رَجَعَ to leap.
 رَجَعَ to butt.
 رَجَعَ to forget.
 رَجَعَ to bathe.
 رَجَعَ to dart.
 رَجَعَ to be or become blind (reg.).
 رَجَعَ to hate.
 رَجَعَ to dip out (as water). 1 and 2.
 رَجَعَ to be or become bad.
 رَجَعَ to be difficult. 1 and 2.
 رَجَعَ to rain. 1 and 2.
 رَجَعَ to search after.
 رَجَعَ to separate (intr.). 1 and 2.
 رَجَعَ to be delivered. 1 and 2.
 رَجَعَ to burst out.
 رَجَعَ to be lukewarm.
 رَجَعَ to be or become broad.

نَزَلَ to descend. 1 and 2.	ذَمِيَ to be or become drunk.
نَزَّ { to be or become clean. 1 and 2.	ذَمَّى to pour out, run out.
نَزَّ to rend.	ذَمَّى { to be or become loose. 1 and 2.
نَزَّ to gather (tr. and intr.).	ذَمَّى to be like. 1 and 2.
نَزَّ to be or become hard.	ذَمَّى to be spread. 1 and 2.
نَزَّ { to parch (as corn) (intr.). 1 and 2.	ذَمَّى to sag.
نَزَّ to scorch (intr.).	ذَمَّى to be or become quiet.
نَزَّ to gain.	ذَمَّى to faint. 1 and 2.
نَزَّ to gripe.	ذَمَّى { to loose, become loose. 1 and 2.
نَزَّ { to break, to be broken (bread).	ذَمَّى to drink.
نَزَّ to call, to read.	ذَمَّى to suspend.
نَزَّ { to be or become thick or hard.	ذَمَّى to repeat. 1 and 2.
نَزَّ to be or become weary.	ذَمَّى to stick (intr.). 1 and 2.
نَزَّ to be pleased with.	ذَمَّى to be or become wet.

Notes on the Preceding List.

نَزَّ is quite irregular, and, were it not for its derivation, might perhaps better be written **نَزَّ**. The present participle is **نَزَّ**; the preterite, **نَزَّ**; the perfect participle, **نَزَّ**; and the future, **نَزَّ**, **نَزَّ**, **نَزَّ**.

نَزَّ. The future feminine of this verb is either **نَزَّ** or **نَزَّ**. So **نَزَّ**, **نَزَّ**, **نَزَّ**, **نَزَّ**, **نَزَّ**, **نَزَّ**, and **نَزَّ**, all of which have -' in the root.

نَزَّ. This is sometimes, though vulgarly, pronounced in the present **نَزَّ**, and in the preterite **نَزَّ**, as if from **نَزَّ**.

to suck. The future, or rather the present subjunctive, with **כֹּ** preceding (**כֹּ כִּי**), is generally pronounced *kām sin*.

Those of the preceding verbs which have medial **ו**, make their perfect participle irregularly, as **לֹוֹ** from **לָו**, except **לֹוֹ**, the peculiarities of which were noted in the first paradigm.

FIFTH VARIETY. THIRD RADICAL **ל**.

Root **לָלַד** to hear.

INDICATIVE MOOD.

Present Tense.

לֹוֹ I am hearing (m.). **לֹוֹ** We are hearing.

The present participle is only irregular in this, that the third radical, being a quiescent, coalesces with the preceding vowel, and **ו** is then inserted, which takes the final **ל**. We, however, often hear **לֹוֹ**, and the infinitive **לָלַד**, which should not be considered a vulgarity, as it is nearer the ancient language than the ordinary form.

Preterite Tense.

לָלַד I heard (m. and f.). **לָלַד** We heard.

Perfect Tense.

לָלַד I have heard (m.). **לָלַד** We have heard.
לָלַד I have heard (f.).

The perfect participle takes **ו** as the vowel of the first syllable, which includes the second radical. The **ל** is not sounded, and the last syllable is **ל**.

Future Tense.

לָלַד I shall hear (m.). **לָלַד** We shall hear.
לָלַד I shall hear (f.).

The peculiarity of the future consists in this, that the second radical is pronounced as if doubled, the first **م** belonging to the first syllable and the second to the second syllable. The **ا** affects the adjacent vowels, but is not sounded separately. This peculiarity is not found throughout Koordistan.

IMPERATIVE MOOD.

سمك Hear thou.

سمكم Hear ye.

Like **سم**, conjugate

سود to bore (a hole).

سبد to bubble up.

سكد to swallow.

سفد to be satiated.

سمد to assemble (intr.). 1 and 2.

فمد to step, march.

سكد to shave.

فكد to crack (intr.).

وكد to fear.

فكد to recompense.

وكد to sow.

كد to dye.

سمد to ferment.

فكد to break off (tr. and intr.).

سكد to sink (intr.). 1 and 2.

كد to adhere to.

سكد { to be sick. Of four radicals, but regular, except in the root.

كد to make a breach.

Notes on the Preceding List.

وكد in the future feminine follows the paradigm of the fourth variety, thus: **كد**, **وكد**. The masculine has not the peculiarity of sound of **سمك**. All the preceding verbs except **سكد**, and even this in some districts of Koordistan, may in the same way take **م** in the future feminine.

The perfect participles of **نَدَدَ** and **هَدَدَ** have sometimes been written **نَدَدُ** and **هَدَدُ**, to express more exactly the sound; but there is not sufficient reason for this deviation.

Some of these verbs with final **د** are both of the first and second class, and some of the first class only, as noted above.

VERBS OF THE FIRST CLASS DOUBLY IRREGULAR.

One who has made himself familiar with regular verbs of the first class, and the different varieties already given, will have little difficulty in learning the conjugation of those verbs which are doubly irregular.

Some of these have both initial and final د.

Root **دَدَدَ** to curdle.

دَدَدُ Present Participle. **دَدَدَ** Preterite.

دَدَدَ, **دَدَدَ** Perfect Participle. **دَدَدُ** } Future.
دَدَدُ

دَدَدُ } Imperative.
دَدَدُ

The future is sometimes **دَدَدُ** masc., **دَدَدُ** fem.

دَدَدَ to come, is inflected in the same way, except that the imperative is **دَدَدُ** in the singular, and **دَدَدُ** in the plural. We also occasionally hear **دَدَدُ** for the imperative singular. The ancient language has the same imperative, the initial **د** being dropped.

In Salmas, Gawar, and perhaps other districts, the root of this word is corrupted into **دَدَدَ**: present participle **دَدَدُ**, preterite **دَدَدَ**, perfect participle **دَدَدُ** or **دَدَدُ**, imperative **دَدَدُ**. In Tiary, **د** is substituted for **د** throughout the conjugation: we thus have **دَدَدُ**, **دَدَدُ**, etc. Indeed, the substitution of **د** is not confined to this word: e. g. **دَدَدُ**

a house, for **ܕܚܝܬܐ**. Moreover, in some places we hear **ܕܚܝܬܐ** as the perfect participle, which is quite as near as any form to the ancient.

Some verbs have initial **ܕ** and final **ܐ**.

Take for example **ܕܚܝܬܐ** to swear.

ܕܚܝܬܐ or ܕܚܝܬܐ	} Present Participle.	ܕܚܝܬܐ Preterite.
ܕܚܝܬܐ , ܕܚܝܬܐ	} Perfect Participle.	ܕܚܝܬܐ ܕܚܝܬܐ } Future.
ܕܚܝܬܐ ܕܚܝܬܐ	} Imperative.	

Thus conjugate **ܕܚܝܬܐ** to lament, and **ܕܚܝܬܐ** to bake. The present participle of the former is like the first form given, i. e. **ܕܚܝܬܐ**; that of the latter is like either the first or the second form, i. e. **ܕܚܝܬܐ** or **ܕܚܝܬܐ**. In some parts of Koordistan, **ܕܚܝܬܐ** and **ܕܚܝܬܐ** are the roots, instead of **ܕܚܝܬܐ** and **ܕܚܝܬܐ**. Compare **ܕܚܝܬܐ** and **ܕܚܝܬܐ** in the Ancient Syriac.

Somewhat different is the root **ܕܚܝܬܐ** to know.

ܕܚܝܬܐ <i>Present Participle.</i>	ܕܚܝܬܐ <i>Preterite.</i>
ܕܚܝܬܐ , ܕܚܝܬܐ <i>Perfect Participle.</i>	ܕܚܝܬܐ ܕܚܝܬܐ } <i>Future.</i>
	ܕܚܝܬܐ ܕܚܝܬܐ } <i>Imperative.</i>

NOTE.—The **ܕ** of the future is pronounced as if double (see the future of **ܕܚܝܬܐ**), and in Oroomiah is almost hardened into **ܕ**. Many of the Nestorians lazily pronounce **ܕܚܝܬܐ** what do I

know, or *how do I know?* *mood-yân*, there being little, if any, difference, whether the speaker is a man or a woman. This tense is also habitually shortened in other connections by some of the people.

The verb **سَمَّ** *to live*, is perhaps more regular in the modern than in the ancient language (Hoff. § 76, Ann. 1), but has some peculiarities. It is thus inflected:

سَمِّ <i>Present Participle.</i>	سَمَّ <i>Preterite.</i>
سَمِّ , سَمِّ <i>Perfect Participle.</i>	سَمِّ سَمِّ } <i>Future.</i>
	سَمِّ } <i>Imperative.</i>

Like the preceding, inflect **سَمَّ** *to make a fence*; **سَمَّ** *to be set on edge* (as the teeth); the latter regular, except the -'. -.

The verb **جَمَّ** *to search after*, has been generally written in accordance with the usage in Koordistan, and is inflected as follows:

جَمِّ <i>Present Participle.</i>	جَمَّ <i>Preterite.</i>
جَمِّ , جَمِّ <i>Perfect Participle.</i>	جَمِّ جَمِّ } <i>Future.</i>
	جَمِّ } <i>Imperative.</i>

This, however, is very unlike the usage in Oroomiah. As here spoken, it is an anomalous verb of the second class, and is thus inflected: present participle **جَمِّ** (or **جَمِّ**); preterite **جَمَّ**; perf. participle **جَمِّ**, **جَمِّ**; future **جَمِّ**, **جَمِّ**; imperative **جَمِّ**, **جَمِّ**.

There are a few verbs of four radicals, besides those enumerated with regular verbs, which in general conform to the verbs of the first class.

Take for example **تَشْتِي** to thirst.

تَشْتِي Present Participle.

تَشَى Preterite.

تَشَى, **تَشَى** Perfect Participle.

تَشَى, **تَشَى** } Future.

تَشَى, **تَشَى** } Imperative.

Like **تَشَى**, inflect **تَشَى** to flame.

As another example take **يُحِبُّ** to wish.

يُحِبُّ Present Participle.

يَحِبُّ Preterite.

يَحِبُّ, **يَحِبُّ** Perfect Participle.

يَحِبُّ, **يَحِبُّ** } Future.

يَحِبُّ, **يَحِبُّ** } Imperative.

Thus inflect **يَحِبُّ** to bleat, **يَحِبُّ** to become smooth, **يَحِبُّ** to churn, **يَحِبُّ** to graze, and **يَحِبُّ** to plaster.

In regard to **يَحِبُّ**, it may be remarked that, while the present participle, as used in Koordistan, conforms to the preceding paradigm, on the plain of Oroomiah we generally hear it thus: **يَحِبُّ**.

As another example we may take **يَحِبُّ** to be or become weary.

ܕܝܢܐ <i>Present Participle.</i>	ܕܝܢ <i>Preterite.</i>
ܕܝܢܐ, ܕܝܢܐ <i>Perfect Participle.</i>	ܕܝܢܐ, ܕܝܢܐ <i>Future.</i>
ܕܝܢܐ, ܕܝܢܐ <i>Imperative.</i>	

The root **ܕܝܢ** to give, like its predecessor **ܕܝܢ** in the Ancient Syriac (Hoff. § 73, Ann. 4, and § 80), is singularly irregular. Being in constant use, it should, however, be made very familiar.

ܕܝܢܐ <i>Present Participle.</i>	ܕܝܢ <i>Preterite.</i>
ܕܝܢܐ, ܕܝܢܐ <i>Perfect Participle.</i>	ܕܝܢܐ, ܕܝܢܐ <i>Future.</i>
ܕܝܢܐ, ܕܝܢܐ <i>Imperative.</i>	

It should be remarked that the perfect participle resembles the perfect participles of the second class rather than those of the first, and the preterite is often pronounced as if written **ܕܝܢܐ**. In some districts the preterite is **ܕܝܢܐ**.

IRREGULAR VERBS OF THE SECOND CLASS.

FIRST VARIETY. FOUR RADICALS.

Verbs of four radicals are far more common in the Modern Syriac than in the Ancient or the Hebrew. Many of these, however, are produced by a reduplication of biliteral or triliteral roots, and are exceedingly expressive. The idea is often that of repetition, as in **ܕܝܢܐ** to bruise in pieces, **ܕܝܢܐ** to trample, **ܕܝܢܐ** to grope, **ܕܝܢܐ** to whirl,

חִיטֵי to creep, and numerous others. Still oftener, perhaps, the idea is that of repeated sound, as in **הִתְהַלֵּל** to roar with laughter, **הִתְהַלֵּל** to wail, **הִתְהַלֵּל** to snore, **הִתְהַלֵּל** to cluck.

The second radical is included in the first syllable of the root, as well as of all its inflections.

As an example, take **דַּבֵּר** to speak.

INDICATIVE MOOD.

Present Tense.

אֲדַבֵּר 1st masculine.	נִדְבַרְנוּ 1st plural.
אֲדַבְרִי 1st fem.	
תִּדְבֹּר 2nd masc.	תִּדְבְּרוּ 2nd plural.
תִּדְבְּרִי 2nd fem.	
יִדְבֹּר 3rd masc.	יִדְבְּרוּ 3rd plural.
יִדְבְּרִי 3rd fem.	

The present participle has **-וֹ-** as the vowel of the first syllable, with its corresponding **ו** in the second.

Preterite.

דִּבַּרְתִּי I spoke.	דִּבַּרְנוּ We spoke.
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This differs from **דִּבַּרְתָּ** only in having one consonant more in the first syllable, rendering it a mixed syllable.

Perfect.

דִּבַּרְתִּי I have spoken (m.).	דִּבַּרְנוּ We have spoken.
דִּבַּרְתְּ I have spoken (f.).	

Future.

אֶדְבַּר I shall speak (m.).	נִדְבַרְנוּ We shall speak.
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Imperative.

דַּבֵּר Speak thou.	דַּבְּרוּ Speak ye.
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Like **ذم**, inflect

ذُحِدَ to be bashful.	ذُفِفَ to foam up.
ذُفِيَ to become cheap.	ذُفِيَ to be leprous.
ذُفِدَ to delay (tr. and intr.).	ذُفِيَ to growl.
ذُفِيَ to creep.	ذُفِيَ to grow.
ذُفِيَ { to enlighten, to become light.	ذُفِيَ to whiz.
ذُفِيَ to prick.	ذُفِيَ to drag (tr.).
ذُفِيَ to grow fat and be antic.	ذُفِيَ { to enlarge or to be enlarged.
ذُفِيَ to confuse or be confused.	ذُفِيَ { to make to wallow, to wallow.
ذُفِيَ to twinkle.	ذُفِيَ { to make to sing (as quinine does a sick man's head), to sing.
ذُفِيَ to dazzle or be dazzled.	
ذُفِيَ to crown.	ذُفِيَ { to be two-sided, ride the fence.
ذُفِيَ to bubble up.	ذُفِيَ to make trot, to trot.
ذُفِيَ to scatter (tr. and intr.).	ذُفِيَ { to thin out, become sparse.
ذُفِيَ to roar.	ذُفِيَ to shelter, to find shelter.
ذُفِيَ to assail.	ذُفِيَ to make or be bloody.
ذُفِيَ to stir up.	ذُفِيَ to make fine or small.
ذُفِيَ to make bud, to bud.	ذُفِيَ to wound or be wounded.
ذُفِيَ to tumble (tr. and intr.).	ذُفِيَ { to make pine away or to pine away.
ذُفِيَ to hum, coo.	ذُفِيَ to rock (tr. and intr.).
ذُفِيَ to abhor (with ذُفِيَ).	ذُفِيَ { to make a clatter (of words).
ذُفِيَ to rust (tr. and intr.).	ذُفِيَ to apply (remedies).
ذُفِيَ { to torment or be tormented.	ذُفِيَ to become late.

- شَدَدَ** to demolish.
نَدَدَ to neigh.
لَدَدَ to laugh aloud.
وَوَدَ to buzz.
وَدَدَ to wail.
وَدَدَ to whisper (as the wind).
وَدَدَ to have a diarrhea.
وَدَدَ to make whine, to whine.
وَدَدَ { to make subject, become subject.
وَدَدَ { to litter, be littered (as a room, a field, etc.).
وَدَدَ to become pale.
وَدَدَ to make tinkle, to tinkle.
وَدَدَ to tear off, be torn off.
وَدَدَ to ring (tr. and intr.).
وَدَدَ to swagger.
وَدَدَ to batter.
وَدَدَ { to defile ceremonially or be defiled.
وَدَدَ to make mighty, be mighty.
وَدَدَ to make yellow, be yellow.
وَدَدَ to bray.
وَدَدَ to injure, become injured.
وَدَدَ { to wash away, be washed away.
وَدَدَ { to excite fever, have fever.
- نَدَدَ** to strut.
نَدَدَ to breathe hard.
نَدَدَ to make faint, be faint.
نَدَدَ to push.
نَدَدَ to clasp.
نَدَدَ to push.
نَدَدَ to gnaw.
نَدَدَ { to make to gnash, to gnash.
نَدَدَ to snore.
نَدَدَ to reckon.
نَدَدَ { to make to rattle, to rattle.
نَدَدَ to crush or be crushed.
نَدَدَ to delay (tr. and intr.).
نَدَدَ to hum.
نَدَدَ { to flicker or make to flicker.
نَدَدَ to murmur.
نَدَدَ to move (tr. and intr.).
نَدَدَ to make heavy, be heavy.
نَدَدَ { to sputter, to make sputter.
نَدَدَ { to shiver in pieces (tr. and intr.).
نَدَدَ to arm, to be armed.
نَدَدَ { to tear in pieces, be torn in pieces.
نَدَدَ to throw.

דאס to parboil, be parboiled.

فُتِدَ to let down, to sink down.

تَرَدَّد to tear, be torn.

فد to chink (intr.).

فَضَلَ to swing (tr. and intr.).

فَرَجَ to roll (tr. and intr.).

دُفِدَف to toss about.

فدح to tingle (as the ear).

دَد to tear (tr. and intr.).

دَوْدُو to clap.

فَدَسَ to defile, be defiled.

دَدَدَد to rattle (in speech).

to scream.

חַנּוּן to have mercy.

𐤁𐤁𐤁 {to giggle, gurgle, to make
" , { giggle or gurgle.

יָבֵשׁ to wither (tr. and intr.).

حَذَفَ to gather up.

حَضَّ { to wrap in a vail, to wrap
" " one's self in a vail.

פח to scare away.

חֲחֹלֶה { to crack open (as the
" , { earth).

𐤀𐤃𐤁 to make glitter, to glitter.

كسك to snuff around.

למד to speak.

كعج to make lame, be lame.

كَبَّرَ to gnaw.

مُظَاهَرَة to make appear, to appear.

असु to abstain from food.

ሚረቅ to make glitter, to glitter.

مُجِدِّد to freeze (tr. and intr.).

فُضِيَ to make sprout, to sprout.

خذ to take a fine.

مُؤَمِّدٌ to mock.

مُسَدَّدٌ to forbear, be reluctant.

فَحَضَ to blister.

٤٠٤ to borrow or lend on usury.

كسول to be lazy.

مُخَذِّو to preach.

פָּנָה to make pant, to pant.

فكك to hasten (tr. and intr.).

فكس to constrain.

זָמַח to make green, to green.

فقر to make poor, be poor.

استراحت to rest (tr. and intr.).

മുദ്ര to reprove.

محدد to fix a price.

to build.

مُزَيِّنٌ { to give one a start (on a journey).

فَصَلَ to listen.

صَمِيَ to be or become hushed.

~~was~~ to cry.

مُطَلِّقٌ to wrangle.

مُحِلِّجٌ { to cause chills, to have
chills.

مُذَجِّ to make bold, be bold.

מִדְּבַל to defile.

مُتَمَرِّضٌ to miscarry.

مَدَّو to arrange in order.

فَرَسَ to sprinkle.

మెదుమెదు to growl.

فَكُذِّبُوا to proclaim the gospel.

فَتَحَهُ { to make a Mohammedan
" , { or become one.

לִּגְמוֹל to grope (after).

ᠠᠨᠠᠭᠠᠨ to whistle.

ᐱᐱ to make to sob, to sob.

فَخَذِنَ to groan.

~~his~~ to be a stranger.

~~was~~ to hesitate.

صَوَّلَ } to reconcile, become re-
conciled.

فُسَدَ to visit.

ॐ { to come down (from
 " { father to son).

تَوَتَّرَ to make totter, to totter.

ደወደወ to stun, be stunned.

పరుగు to scream.

خم to make cloudy, be cloudy.

ḥḥ to make wise, be wise.

חָדַל { to make wallow, to wal-
low.

עָשָׂה { to make ancient, be an-
cient.

فُحْفُفٌ to whisper.

فَلَمَّا to feel after.

فَدَدَ { to make stagger, to stagger.

to laugh out.

فَذَلَّ { to lay waste, become
waste.

فَدَوَى to beseech.

فَدَا to undo, destroy.

دَوَرَدَن to whirl (tr. and intr.).

فدس to crumb, be crumbed.

فَدَّى { to make to escape, to
escape.

فَضَلَ to twist (tr. and intr.).

to whisper.

~~to gaze.~~ to gaze.

تسكب to pour or flow out.

تَجِدُّ { to make to smart, to smart.

حُولا to sob from pain.

~~被切~~ to cut up, to be cut up.

שֶׁנֶאֱמַר to make light, be light.

gag to cluck.

הִזִּיחַ { to cause to approach, to approach.	הִזְכִּיר to make smart, to smart.
הִזְכַּח to wrinkle, be wrinkled.	הִזְכִּיר to empty out.
הִזְכִּיחַ to wrinkle, be wrinkled.	הִזְכִּיר { to make to clatter, to clatter.
הִזְכִּיר to buffet, be buffeted.	הִזְכִּיר to make proud, be proud.
הִזְכִּיר to make or be ready.	הִזְכִּיר to make spout, to spout.
הִזְכִּיר to caw.	
הִזְכִּיר to gather up.	הִזְכִּיר to guide.
הִזְכִּיר to venture (intr.).	הִזְכִּיר to pant for breath.
הִזְכִּיר to rattle (as rain).	הִזְכִּיר to disciple.
הִזְכִּיר to crawl.	הִזְכִּיר to whine.
הִזְכִּיר to brood.	הִזְכִּיר to make tardy, be tardy.
הִזְכִּיר to make thin, be thin.	הִזְכִּיר to make smoky, be smoky.
הִזְכִּיר to tremble violently.	הִזְכִּיר to sprinkle, be sprinkled.
הִזְכִּיר to alter (tr. and intr.).	הִזְכִּיר to chastise.
הִזְכִּיר to alter (tr. and intr.).	הִזְכִּיר to stamp the foot.
הִזְכִּיר to blacken, become black.	הִזְכִּיר to search.
הִזְכִּיר to crush in pieces.	הִזְכִּיר to make neatly.
הִזְכִּיר to soil, be soiled.	הִזְכִּיר to knock.
הִזְכִּיר { to shake about (tr. and intr.).	הִזְכִּיר { to besmear with tallow, be besmeared.
הִזְכִּיר to make faint, be faint.	הִזְכִּיר to trim a candle.
הִזְכִּיר to sob.	הִזְכִּיר { to make stumble, to stumble.
הִזְכִּיר to glide (as a snake).	הִזְכִּיר to make pale, be pale.
	הִזְכִּיר to stitch together.

Notes on the Preceding List.

As **הִזְכִּיר** has a tālkana over the **ז**, it may be considered as a verb of three radicals, following the paradigm of **הִזְכִּיר**, second class.

فَذَحَّوْ and **فَذَحَّوْ**, though having five radicals, differ so little from the preceding model, that they need no special illustration.

فَذَحَّوْ may in some respects be considered as a verb of three radicals, having its perfect participle **فَذَحَّوْ**, and its future **فَذَحَّوْ**.

VERBS OF FOUR RADICALS WITH FINAL 2.

Take for example **فَذَمَّوْ** to understand.

فَذَمَّوْ *Present Participle.*

In Koordistan, instead of the above, we have **فَذَمَّوْ**. As to the substitution of **و** or **ـ** for **2**, see Hoff. § 33, 3.

فَذَمَّوْ *Preterite.*

The **2** is here dropped, but lengthens **ـ** into **ـ**.

فَذَمَّوْ, **فَذَمَّوْ** *Perfect Participle.*

In this participle **ـ** is substituted for **2**, and takes, in addition to its own appropriate vowel, the vowel **ـ**.

فَذَمَّوْ } *Future.*
فَذَمَّوْ }

Here the **2** is dropped in the masculine singular and in the plural, but **ـ** is substituted for it in the feminine singular, just as in the perfect participle.

فَذَمَّوْ } *Imperative.*
فَذَمَّوْ }

NOTE.—This verb evidently has a relation to the ancient **فَذَر**, but perhaps a still nearer relation to the Persian **فهم**. In Bootan we hear it thus: present participle, **فَذَمَّوْ**; preterite, **فَذَمَّوْ**; perfect participle, **فَذَمَّوْ**; future, **فَذَمَّوْ**; **ف** having the sound of *f*.

VERBS INFLECTED LIKE **فَذَمَّ**.

فَكَدَّ to paw, dig into.	فَضَمَّ to show favor (with مِنْ).
فَكَلَّ to clean out, become clean.	فَضَمَّ to despise.
فَوَّهَّ to howl.	فَوَّهَّ to twitter, to peep.
فَكَدَّ to paw into.	فَكَلَّ to deceive.
فَزَدَّ to go round, surround.	فَدَوَّ to cut up.
فَحَلَّ to switch, be switched.	فَذَوَّ to rinse.
فَحَدَّ to bedaub, be bedaubed.	فَحَسَّ to search.
فَكَلَّ { to howl; in Koordistan, to glitter.	فَكَلَّ to roll up or be rolled up.
فَضَمَّ to long after (with مِنْ).	فَضَمَّ to snap (tr. and intr.).
فَحَدَّ to plaster.	فَضَمَّ to fag out, tire out.
فَضَمَّ to forget.	فَضَمَّ to nourish, be nourished.

NOTE.—**فَحَدَّ**, which is inserted in the above list, does not differ in pronunciation from the others, which end in **د** instead of **د**; but the **د** is retained in writing out the different tenses.

When **ه** is the second radical, from a kind of necessity, one **ه** is dropped in the preterite and perfect participle. Thus, if we take **فَضَمَّ** to *beseech*, the present participle is **فَضَمٌّ**; the preterite, **فَضَمَّ** (instead of **فَضَمَّه**); the perfect participle, **فَضَمَّ** (for **فَضَمَّه**); the future masculine, **فَضَمَّ**; the future feminine, **فَضَمَّ**. From what has been said in the Orthography, it will be evident why **ـ** is here used in the present participle, instead of **ـ**.

Like **فَضَمَّ**, inflect

فَضَمَّ to chirp.	فَضَمَّ { to cause to swear.	فَضَمَّ to bleat.
فَضَمَّ to acknowledge.	فَضَمَّ to mew.	فَضَمَّ to yelp.

CAUSATIVE VERBS.

We are now prepared to understand the formation of Causative Verbs. Some of the simple verbs of three radicals already given may be used in a causative sense, as **ܒܝܕ** *to strengthen*, or *to cause to become strong*. Verbs of four radicals have still oftener a causative signification; but the ordinary method of forming causatives is by prefixing **ܡ** to the three radical letters, and then considering the verb as one of four radicals, and inflecting it accordingly. Thus, **ܦܬܝܕ**, when of the first class, means *to go out*; when of the second class, *to put out* or *bring out*; and **ܡܦܬܝܕ** (which is inflected like **ܡܡܬܝܕ**), *to cause to come out*.

The verbs which thus form causatives are very numerous, and comprise the majority of those of three radicals in the preceding lists. The mode of formation is quite regular, with the exceptions hereafter to be specified; and the meaning bears in almost all cases a close relation to the meaning of the first root. A few causatives have been placed in the list of verbs conjugated like **ܡܡܬܝܕ**. These are either not used in Oroomiah at all in their simple form, as **ܡܠܝܥ** *to listen*; or the signification of the simple form is much changed, as **ܡܦܬܝܕ** *to accompany*, or, better, *to give a start to* (a traveller), from **ܦܬܝܕ** *to stretch out*; or the causative form, as generally used, is neuter: e. g. **ܡܬܝܥ** *to appear*.

NOTE.—**ܡܡܬܝܕ** was inserted in the list of verbs inflected like **ܡܡܬܝܕ**, with the idea that it was not properly a causative of any verb in the Modern Syriac. But it may be the causative of **ܡܬܝܕ** (a verb of the second class) *to squeeze in*. Compare **ܡܬܝܕ** in the Ancient Syriac, and **קָרַץ** in the Hebrew, *to tear asunder*, “to bite in malice.”

When the last radical of the ground-form is **ܕ**, the causative verb follows the conjugation of **ܦܕܝܐ** instead of

וַיִּבְכּוּ. Thus, from **בָּכָה** to weep, we have **יַבְכּוּ** to cause to weep; and so of a great number of others.

Verbs with final **כ** do not differ in the causative form from verbs with final **ק**, except that **כ** is retained in those tenses where **ק** is dropped, and slightly modifies the sound. Thus from **בָּכָה** we have **יַבְכּוּ**, of which the present participle is **יַבְכֵּי**; the preterite, **יַבְכּוּ**; the perfect participle, **יַבְכּוּ**; the future, **יַבְכּוּ** (masculine), **יַבְכּוּ** (feminine).

There has been perhaps an unnecessary irregularity in regard to verbs with initial **כ**. Thus, from **כָּבַד** and **כָּהַן**, we have **יַכְבֵּד** and **יַכְהֵן**; while from **כָּסַף**, **כָּסַח**, and **כָּסַח**, we have **יַכְסֵּס**, **יַכְסֵּח**, and **יַכְסֵּח**. As **כ** is heard very feebly, if at all, it is best, for the sake of uniformity, to drop it altogether, and treat these causatives as verbs of three radicals, second class. The other verbs with initial **כ** have no causative form. The future of **יַכְסֵּס**, though spelled regularly, is often pronounced *mōrin*.

Verbs with medial **כ** of the first class sometimes drop the **כ** entirely, as **יַכְבֵּד** from **יַכְכֵּד**, in which case the causative is inflected like a verb of three radicals, second class. But it is far more common, at least in Oroomiah, for **כ** to be substituted for **כ**, throughout the conjugation: e. g. **יַכְכֵּד**, of which the present participle is **יַכְכֵּד**. Here the verb is regularly conformed to the paradigm of **יַכְכֵּד**, and nothing more therefore need be said on the subject.

Verbs with medial **כ** retain the **כ**, and are conjugated like **יַכְכֵּד**.

Verbs with initial **כ**, when used as causatives, are quite irregular. **כָּלַף**, **כָּלַח**, and **כָּלַח**, become respectively **יַכְלֵף**, **יַכְלֵח**, **יַכְלֵח**, and are conjugated like verbs of the

second class having three radicals. **ܠܚܕ** (to place), however, when it denotes *to cause to sit, to locate*, retains the **ܠ** transposed; thus, **ܠܚܕ** becomes **ܠܚܕ** and will be noticed farther on. **ܠܚܕ** becomes **ܠܚܕ** or **ܠܚܕ**, the latter conforming nearly to the Ancient Syriac. See under **ܠܚܕ**, **ܠܚܕ**, **ܠܚܕ**, **ܠܚܕ**, **ܠܚܕ**, transpose the **ܠ** and become respectively **ܠܚܕ**, **ܠܚܕ**, **ܠܚܕ** and **ܠܚܕ**, and are regular in conjugation.

ܠܚܕ to understand, has for its causative **ܠܚܕ**, and is distinguishable from **ܠܚܕ** to cause to cut, only by a slight difference in pronunciation.

OTHER IRREGULAR VERBS OF THE SECOND CLASS.

VERBS WITH MEDIAL **ܠ**.

One of these, and perhaps more, is inflected as a verb of the second class, viz. **ܠܚܕ** to revile.

ܠܚܕ Present Participle.	ܠܚܕ Preterite.
ܠܚܕ , ܠܚܕ Perfect Participle.	ܠܚܕ , ܠܚܕ } Future.
ܠܚܕ , ܠܚܕ } Imperative.	

The causative of **ܠܚܕ** is **ܠܚܕ** to cause to revile.

ܠܚܕ Pres. Participle.	ܠܚܕ Preterite.
ܠܚܕ , ܠܚܕ Perf. Participle.	ܠܚܕ , ܠܚܕ } Future.

VERBS OF THREE RADICALS: THIRD RADICAL 2.

These are mostly inflected as verbs of the first class, but not all of them. As an example of the second class, we may take **سَدَد** to deliver.

سَدَدُ, Present Participle. **سَدَدَ** Preterite.

سَدَدَ, **سَدَدَ**, Perfect Participle. **سَدَدُ** } Future.
سَدَدُ

سَدَدُ } Imperative.
سَدَدُ

In Koordistan the present participle is **سَدَدُ**; and it is to be understood that in all verbs resembling this, **د** is there substituted for **ذ**.

Like **سَدَد**, inflect

كَدَدَ to select, collect.

كَدَدَ to cover.

كَدَدَ to uncover.

كَدَدَ to cover.

ذَدَدَ to make pure.

ذَدَدَ to weary.

ذَدَدَ to liken.

ذَدَدَ to make alive.

ذَدَدَ to winnow.

ذَدَدَ to prophesy.

ذَدَدَ to meditate, to spell.

ذَدَدَ to render difficult.

ذَدَدَ to narrate.

ذَدَدَ to patch.

ذَدَدَ to keep (tr.).

ذَدَدَ to divide (tr.).

ذَدَدَ to broil (tr.).

ذَدَدَ to deliver (from).

ذَدَدَ to conceal.

ذَدَدَ to pray.

ذَدَدَ to sear.

ذَدَدَ to strain.

فَجَّرَ to parch (tr.).

ذَرَأَ to throw.

خَرَّجَ to liken.

خَرَّجَ to spread.

خَرَجَ to depart.

خَرَجَ to begin.

خَرَجَ to tell.

خَرَجَ to cause to adhere.

Notes on the Preceding List.

فَجَّرَ is a causative from فَجَّ to become weary. فَجَّرَ, a causative from فَجَّ to live, and فَجَّرَ are irregular by having َ in the perfect participle and the future feminine, thus: فَجَّرَ, فَجَّرَ, فَجَّرَ; and in the future, فَجَّرَ, فَجَّرَ, فَجَّرَ. If we do not distinguish between فَجَّرَ in the future and subjunctive and فَجَّرَ to strike, we shall be likely (in prayer, for instance), when intending to say "O Lord, revive (or quicken) me!" to say "O Lord, strike me!" ذَرَأَ in the perfect participle is often written as well as pronounced ذَرَأَ.

VERBS OF THREE RADICALS: THIRD RADICAL ٢.

These verbs, when inflected as verbs of the second class, do not differ essentially from the paradigm of verbs with final ٢. For example, جَمَعَ to assemble (transitive).

جَمَعٌ	Present Participle.	جَمَعَ	Preterite.
جَمَعْتُ, جَمَعْتِ, جَمَعْنَا, جَمَعْتُمْ	{ Perfect Participle.	جَمَعْتُ or جَمَعْتِ	{ Future.
جَمَعْ	{ Imperative.		
جَمَعِي			

It will be noticed that ٢ is retained throughout, and that the perfect participle and future feminine singular (in one form) take َ as the second vowel.

Like **كُحِد** inflect **حَدَد**, a causative from **دَد** to know; **صَحَد** to make smooth; **خَذَد** to pasture, from **دَحَد** to graze; and **طَحَد** to cause to plaster, from **طَحَد** to plaster.

The irregular verb **دَدَد** to curdle, of the first class, has for its causative **طَحَد**, and is thus inflected:

طَحَدُ	<i>Present Participle.</i>	طَحَدَ	<i>Preterite.</i>
طَحَدَ , طَحَدَ	<i>Perfect Participle.</i>	يَطْحَدُ يَطْحَدُ	} <i>Future.</i>
		طَحْدُ طَحْدُ	
		طَحْدُ طَحْدُ	} <i>Imperative.</i>

So inflect **طَحَد** from **طَحَد** to bake. The verb **سَحَد** to swear, besides the causative **طَحَد**, already noticed, sometimes makes its causative in the same way. Thus we have **طَحَد**, inflected like **طَحَد**.

The anomalous verb **طَحَد** to cause to come, to bring, which is doubtless derived from the ancient **طَحَد**, may also be classed here. As used on the plain of Oroomiah, it is thus inflected:

طَحَدُ	<i>Present Participle.</i>	طَحَدَ	<i>Preterite.</i>
طَحَدَ , طَحَدَ	<i>Perfect Participle.</i>	يَطْحَدُ يَطْحَدُ	} <i>Future.</i>
		طَحْدُ طَحْدُ	
		طَحْدُ طَحْدُ	} <i>Imperative.</i>

As used in Koordistan, its root is **طَحَد**, which is evidently from the Afel form of the ancient verb (Hoff. § 78, 3). It is thus inflected:

$\left. \begin{array}{l} \text{ܡܚܝܠܐ} \\ (\text{ܡܚܝܠܐ}) \end{array} \right\}$	Present Participle.	ܡܚܝܠܐ	Preterite.
ܡܚܝܠܐ, ܡܚܝܠܐ	Perfect Participle.	$\left. \begin{array}{l} \text{ܡܚܝܠܐ} \\ \text{ܡܚܝܠܐ} \end{array} \right\}$	Future.
ܡܚܝܠܐ	Imperative.		
ܡܚܝܠܐ			

The irregular verb **ܠܫܬܐ** to flame, has **ܡܠܫܐ** for its causative, and is thus inflected:

ܡܠܫܐ	Pres. Participle.	ܡܠܫܐ	Preterite.
ܡܠܫܐ, ܡܠܫܐ	Perfect Participle.	$\left. \begin{array}{l} \text{ܡܠܫܐ} \\ \text{ܡܠܫܐ} \end{array} \right\}$	Future.
ܡܠܫܐ	Imperative.		
ܡܠܫܐ			

The irregular verb **ܠܫܬܐ** to wish, has **ܡܠܫܐ** for its causative.

ܡܠܫܐ	Present Participle.	ܡܠܫܐ	Preterite.
ܡܠܫܐ, ܡܠܫܐ	Perfect Participle.	$\left. \begin{array}{l} \text{ܡܠܫܐ} \\ \text{ܡܠܫܐ} \end{array} \right\}$	Future.
ܡܠܫܐ	Imperative.		
ܡܠܫܐ			

NOTE.—The verb of existence **ܐܝܬܐ** there is, **ܐܝܬܐ** there is not, is used in the Modern Syriac differently from the idiom of the Ancient. It will be referred to again in the Syntax.

Root.	Pres. Participle.	Preterite.	Perfect Participle.	Future, 1st pers. masc. and fem.	Imperative.
כָּתַב	כּוֹתֵב	כָּתַב	כּוֹתֵב	כּוֹתֵב	כָּתֹב
שָׁבַע	שׁוֹבֵעַ	שָׁבַע	שׁוֹבֵעַ	שׁוֹבֵעַ	שָׁבַע
מָנַח	מִנְחָה	מָנַח	מִנְחָה	מִנְחָה	מָנַח
פָּדַח	פִּדְחָה	פָּדַח	פִּדְחָה	פִּדְחָה	פָּדַח
נָסַח	נִסְחָה	נָסַח	נִסְחָה	נִסְחָה	נָסַח
לָכַח	לִכְחָה	לָכַח	לִכְחָה	לִכְחָה	לָכַח
רָחַח	רִחְחָה	רָחַח	רִחְחָה	רִחְחָה	רָחַח
קָנַח	קִנְחָה	קָנַח	קִנְחָה	קִנְחָה	קָנַח
חָסַח	חִסְחָה	חָסַח	חִסְחָה	חִסְחָה	חָסַח
אָסַח	אִסְחָה	אָסַח	אִסְחָה	אִסְחָה	אָסַח
עָסַח	עִסְחָה	עָסַח	עִסְחָה	עִסְחָה	עָסַח
יָסַח	יִסְחָה	יָסַח	יִסְחָה	יִסְחָה	יָסַח
זָסַח	זִסְחָה	זָסַח	זִסְחָה	זִסְחָה	זָסַח
חָסַח	חִסְחָה	חָסַח	חִסְחָה	חִסְחָה	חָסַח
קָסַח	קִסְחָה	קָסַח	קִסְחָה	קִסְחָה	קָסַח
עָסַח	עִסְחָה	עָסַח	עִסְחָה	עִסְחָה	עָסַח
יָסַח	יִסְחָה	יָסַח	יִסְחָה	יִסְחָה	יָסַח
זָסַח	זִסְחָה	זָסַח	זִסְחָה	זִסְחָה	זָסַח

PASSIVE VOICE.

The Passive Voice, especially as formed by the first method given below, is very little used in the colloquial dialect of the people of Oroomiah. This results probably from the warmth of their feelings, which instinctively prefers a direct mode of expression. Where we should say "You will be delivered," they say "(Such a person) will deliver you;" for "You will be beaten," we generally hear the expression "They will beat you;" and so in a great number of cases. In the mountains, the passive voice is freely used in conversation; and, as it is employed also in our preaching and our books, it is desirable to become well acquainted with it. This is, however, an easy task.

There are three methods of indicating the passive voice, which will be in turn considered.

Method 1st.

The passive voice of any verb may be formed by prefixing to its perfect participle the inflections of the root **قَضَى**, in its different moods and tenses. This root properly means *to remain*; but, when thus employed as an auxiliary, it is equivalent to the verb of existence. Let us take for example the passive voice of **ضَمَّ** *to strike*, the perfect participle of which is **مَضْمِي**, **مَضْمِيَّة** and the infinitive passive **لِضْمٍ مَضْمِيَّة**.

INDICATIVE MOOD.

Present Tense.

قَضَى مَضْمِي	I am struck (m.).	قَضَى نَحْنُ مَضْمِي	We are struck.
قَضَى أَنْتِ مَضْمِيَّة	1st fem.		
قَضَى أَنْتَ مَضْمِي	2nd masc.	قَضَى أَنْتُمْ مَضْمِي	2nd plural.
قَضَى أَنْتِ مَضْمِيَّة	2nd fem.		
قَضَى أَنْتَ مَضْمِي	3rd masc.	قَضَى أَنْتُمْ مَضْمِي	3rd plural.
قَضَى أَنْتِ مَضْمِيَّة	3rd fem.		

We have been accustomed to drop the **و** of the present participle of this auxiliary.

Imperfect Tense.

فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	I was struck (m.).	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	We were struck.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	1st fem.		
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd masc.	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd plural.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd fem.		
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd masc.	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd plural.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd fem.		

Preterite Tense.

فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	I was struck (m.).	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	We were struck.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	1st fem.		
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd masc.	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd plural.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd fem.		
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd masc.	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd plural.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd fem.		

Sometimes **فَضِّلْ** is used as the auxiliary, and we have **فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ**, etc.

Perfect Tense.

فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	I have been struck (m.).	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	We have been struck.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	1st fem.		
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd masc.	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd plural.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	2nd fem.		
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd masc.	فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd plural.
فَضِّلْ نَمَّ ثَمَّ مَسْبُورٌ	3rd fem.		

Pluperfect Tense.

אֶכְּחָדְךָ נָפַלְתָּ	I had been struck (m.).	אֶכְּחָדְכֶם נָפַלְתֶּם	We had been struck.
אֶכְּחָדְכֶם נָפַלְתָּ	1st fem.		
אֶכְּחָדְךָ נָפַלְתָּ	2nd masc.	אֶכְּחָדְכֶם נָפַלְתֶּם	2nd plural.
אֶכְּחָדְכֶם נָפַלְתָּ	2nd fem.		
אֶכְּחָדְךָ נָפַלְתָּ	3rd masc.	אֶכְּחָדְכֶם נָפַלְתֶּם	3rd plural.
אֶכְּחָדְכֶם נָפַלְתָּ	3rd fem.		

Future Tense.

In this tense either the future of the verb **אֶשָּׁאֵר** or the future of the verb **אֶהְיֶה** may be employed. The signification in either case is nearly or quite the same.

אֶשָּׁאֵר	I shall be struck (m.).	אֶשָּׁאֵרְכֶם	We shall be struck.
אֶשָּׁאֵרְכֶם	1st fem.		
אֶשָּׁאֵרְכֶם	2nd masc.	אֶשָּׁאֵרְכֶם	2nd plural.
אֶשָּׁאֵרְכֶם	2nd fem.		
אֶשָּׁאֵרְכֶם	3rd masc.	אֶשָּׁאֵרְכֶם	3rd plural.
אֶשָּׁאֵרְכֶם	3rd fem.		

In the same way inflect

אֶשָּׁאֵרְכֶם

אֶשָּׁאֵרְכֶם

NOTE.—There may possibly be, at times, a difference in the signification of these futures, arising from the signification, on the one hand, of **אֶשָּׁאֵר** to remain, and, on the other, of **אֶהְיֶה** to become. Thus:

אֶשָּׁאֵרְכֶם he will be or continue in a state of holiness.

אֶהְיֶהְכֶם he will become sanctified.

SUBJUNCTIVE MOOD.

Here either **فَعَلٌ** or **هَـ** may be used, as in the future tense. Thus we have, for the present, **فَعَلٌ** or **هَـ**; for the imperfect, **فَعَلٌ** or **هَـ**, in a perfectly regular manner.

It is to be particularly observed that, where a verb is used in both the first and second classes, with the same signification, the shade of meaning in the passive will depend on which perfect participle is used in its formation. To illustrate: **ذَوَى**, as a verb of either the first or second class, means *to scatter seed, to sow*. But **فَعَلٌ ذَوَى** means *it was sowed or scattered, as if by itself*; while **فَعَلٌ ذَوَى** means *it was sowed (by some individual)*. The signification is sometimes, however, such that this distinction cannot be kept up; e. g. **فَعَلٌ فَعَلٌ** and **فَعَلٌ فَعَلٌ** *he was grieved or sorry*, there being in neither case reference to the agent causing the sorrow. **فَعَلٌ فَعَلٌ** and **فَعَلٌ فَعَلٌ** *he was received*, on the other hand, must both of them indirectly refer to the agent.

Where the same word is used in both the first and second classes, with different meanings, of course there is a similar distinction in the passive; as, **فَعَلٌ فَعَلٌ** *he was lost*, **فَعَلٌ فَعَلٌ** *he was destroyed*.

NOTE.—It has been sometimes supposed that **ذَوَى** in the expression **فَعَلٌ ذَوَى**, is a perfect participle. But as **ذَوَى** is of the second class, and such a participle does not belong to verbs of the second class, this expression should be translated, not, *he was made blessed*, but, *he was a blessed individual*, **ذَوَى** being an adjective.

NOTE 2.—Sometimes the verb **فَعَلٌ** is used as almost or quite equivalent to the verb of existence, although the perfect participle of

another verb is not joined with it. Thus, **فَبُذِّلَ نَمَّ دَبَّيْ** *I have remained in doubt*, or *I am in doubt*, may be employed wherever **نَمَّ دَبَّيْ** would be allowable, and *vice versa*.

Method 2nd.

There is a curious form of the passive, in daily use among the people, in which the verb **يَأْتِي** *to come* is employed as an auxiliary, and the infinitive active of another verb is joined with it in a passive sense. We will take for illustration as before the root **ضَبَّ** *to strike*.

دَبَّيْ نَمَّ ضَبَّيْ	I am struck.
دَبَّيْ نَمَّ تَمَّ ضَبَّيْ	I was being struck.
تَمَّ ضَبَّيْ	I was struck.
دَبَّيْ نَمَّ ضَبَّيْ	I have been struck.
دَبَّيْ نَمَّ تَمَّ ضَبَّيْ	I had been struck.
دَبَّيْ نَمَّ ضَبَّيْ	I shall be struck.

The subjunctive so much resembles the indicative, that it need not be written out.

Sometimes this form, especially in Koordistan, is a passive of capability, as, for example, **يَأْتِي نَمَّ ضَبَّيْ** *if it can be struck*, i. e. *if it come into the position in which it may be struck*. This is perhaps the primitive idea of this form. There is, however, another mode in Oroomiah of expressing the sentiment, viz.: **يَأْتِي تَمَّ ضَبَّيْ**, where **تَمَّ** is used as we should use *striokable* in English, if such a word were allowed. So **يَأْتِي تَمَّ ضَبَّيْ** = *if it be takable*.

Method 3rd.

Instead of the form **فَبُذِّلَ نَمَّ ضَبَّيْ**, the perfect active is often used in a passive sense. For the preceding, we thus have **نَمَّ ضَبَّيْ** *I have been struck*. The explanation of this

probably is that the perfect participle is passive, as well as active, in its meaning, while ܐܡܝܢ is merely a verb of existence, *I am having been struck*. The pluperfect active is also frequently used in the same way for the pluperfect passive; thus, ܡܫܬܪܝܢܐ ܐܡܝܢ may signify *I had struck*, or *I had been struck*.

VERBS WITH SUFFIXES.

Although the suffix-pronouns of the Modern Syriac are few and simple, it requires much practice to use them readily and accurately in conversation. It will be desirable therefore to examine the subject carefully.

The verbal suffixes do not differ, except in one or two instances, from those used for nouns and prepositions. A list of them has been already given. It will now be shown how these pronouns are suffixed to the verb in its different inflections.

Root ܐܡܝܢ to heal.

INDICATIVE MOOD.

Present Tense.

ܐܡܝܢܐ	{ I (m.) am heal-	ܐܡܝܢܐ	{ I am heal-
ܐܡܝܢܐ	ing thee (m.).	ܐܡܝܢܐ	ing you.
ܐܡܝܢܐ	{ I am healing		
ܐܡܝܢܐ	thee (f.).		
ܐܡܝܢܐ	{ I am healing		
ܐܡܝܢܐ	him.	ܐܡܝܢܐ	{ I am heal-
ܐܡܝܢܐ	{ I am healing	ܐܡܝܢܐ	ing them.
ܐܡܝܢܐ	her.		

When the person speaking is a female, we have the same forms as above, except that ܐܡܝܢܐ is throughout substituted for ܐܡܝܢܐ.

ܐܡܝܢܐ	{ Thou (m.) art	ܐܡܝܢܐ	{ Thou art heal-
ܐܡܝܢܐ	healing me.	ܐܡܝܢܐ	ing us.
ܐܡܝܢܐ	{ Thou art heal-		
ܐܡܝܢܐ	ing him.		
ܐܡܝܢܐ	{ Thou art heal-	ܐܡܝܢܐ	{ Thou art heal-
ܐܡܝܢܐ	ing her.	ܐܡܝܢܐ	ing them.

Here, as before, if the nominative be feminine, **تُشْفِي** is to be substituted for **تُشْفِي**.

تُشْفِي	{ He is healing me.	تُشْفِي	{ He is healing us.
تُشْفِي	{ He is healing thee (m.).	تُشْفِي	{ He is healing you.
تُشْفِي	{ He is healing thee (f.).		
تُشْفِي	{ He is healing him.		
تُشْفِي	{ He is healing her.	تُشْفِي	{ He is healing them.

If the agent is a female, **تُشْفِي** is to be substituted for **تُشْفِي**.

تُشْفِي	{ We are healing thee (m.).	تُشْفِي	{ We are healing you.
تُشْفِي	{ We are healing thee (f.).		
تُشْفِي	{ We are healing him.	تُشْفِي	{ We are healing them.
تُشْفِي	{ We are healing her.		
تُشْفِي	{ Ye are healing me.	تُشْفِي	{ Ye are healing us.
تُشْفِي	{ Ye are healing him.	تُشْفِي	{ Ye are healing them.
تُشْفِي	{ Ye are healing her.		
تُشْفِي	{ They are healing me.	تُشْفِي	{ They are healing us.
تُشْفِي	{ They are healing thee (m.).	تُشْفِي	{ They are healing you.
تُشْفِي	{ They are healing thee (f.).		
تُشْفِي	{ They are healing him.	تُشْفِي	{ They are healing them.
تُشْفِي	{ They are healing her.		

One who has familiarized himself with the preceding suffixes of the present tense, will have no difficulty in using the suffixes with the imperfect, perfect, pluperfect, and second future tenses. In every case the suffix is to be joined with the participle, and not with the auxiliary. Take

as examples **לְהַחֲמִידָהּ** *I was healing him*,
לְהַחֲמִידָהּ *he has healed you*, **לְהַחֲמִידָהּ** *they*
had healed me, **לְהַחֲמִידָהּ** *he will have healed her*.

Preterite Tense.

The regular preterite, **לְהַחֲמִידָהּ**, since its appropriate terminations so much resemble the suffix-pronouns, does not admit of their use except in a single case. In the third person singular masculine we may have **לְהַחֲמִידָהּ** *he healed him*, **לְהַחֲמִידָהּ** being substituted for the terminal **לְהַחֲמִידָהּ**.

When it is desirable to employ suffixes with the preterite, the form **לְהַחֲמִידָהּ** is much used in Oroomiah. While the suffixes of this tense are, in the main, like those of the present, imperfect, pluperfect, and second future, it takes in many cases a sliding letter **לְהַחֲמִידָהּ**, and uses for the suffixes of the third person singular **לְהַחֲמִידָהּ** and **לְהַחֲמִידָהּ**, and of the third person plural **לְהַחֲמִידָהּ** and **לְהַחֲמִידָהּ**. The future tense follows this form of the preterite in every respect, and so too those tenses of the subjunctive which resemble the future in their form, except that, where **לְהַחֲמִידָהּ** is used, the pronoun is placed after it, and always takes the sliding letter **לְהַחֲמִידָהּ**.

לְהַחֲמִידָהּ	אָנֹכִי	{ I (m.) healed thee (m.).	לְהַחֲמִידָהּ	אַתָּה	I healed you.
לְהַחֲמִידָהּ	אַתָּה				
לְהַחֲמִידָהּ	אָנֹכִי	{ I healed thee (f.).			
לְהַחֲמִידָהּ	אַתָּה				
לְהַחֲמִידָהּ	אָנֹכִי	I healed him.	לְהַחֲמִידָהּ	אֵינֶם	{ I healed them (more rarely).
לְהַחֲמִידָהּ	אַתָּה	I healed her.	לְהַחֲמִידָהּ	אֵינֶם	

When the verb has a feminine nominative of the first person singular, we have, instead of the preceding form, **לְהַחֲמִידָהּ**, **לְהַחֲמִידָהּ**, etc.

לְהַחֲמִידָהּ	{ Thou (m.)	לְהַחֲמִידָהּ	{ Thou heal- edst us.
לְהַחֲמִידָהּ	{ healedst me.	לְהַחֲמִידָהּ	
לְהַחֲמִידָהּ	{ Thou heal- edst him.	לְהַחֲמִידָהּ	{ Thou heal- edst them (more rarely).
לְהַחֲמִידָהּ	{ Thou heal- edst her.	לְהַחֲמִידָהּ	

When the agent is a female, the form is **שָׁפָאָהָּ**, etc.

שָׁפָאָהָּ	He healed me.	שָׁפָאָהָּ	He healed us.
שָׁפָאָהָּ	He healed thee (m.).	שָׁפָאָהָּ	He healed you.
שָׁפָאָהָּ	He healed thee (f.).		
שָׁפָאָהָּ	He healed him.	שָׁפָאָהָּ	He healed them (more rarely).
שָׁפָאָהָּ	He healed her.		

The form is the same as the preceding, when the nominative is the third person singular feminine, **שָׁפָאָהָּ** being substituted for **שָׁפָאָהָּ**. When the verb is in the plural, whether it be of the first, second, or third person, its suffixes are similar to those of the second and third persons singular; e. g. **שָׁפָאָהָּ** we healed him, **שָׁפָאָהָּ** ye healed us, **שָׁפָאָהָּ** they healed thee (f.).

Where **ל** is employed as a connecting letter, the suffix is generally written separately from the verb, though this is not essential.

There is a very common form of the preterite, in which the pronoun, instead of being suffixed, as in the preceding examples, to the verb, is embraced within it, and precedes the terminal letters. The perfect participle of any verb being known, the pronoun is to be suffixed to this, after the final **ל** has been dropped, and the terminations **ל**, **לָהּ**, **לָהּ**, etc., added to form the different persons. After **ל** we have simply **ל**, **לָהּ**, etc.

The pronouns are as follows, and are evidently fragments of the separable personal pronouns.

ל	me.	לָהּ	us.
לָהּ	thee (m.).		
לָהּ	thee (f.).		
לָהּ	her.	לָהּ	them.

The pronouns for the third person singular masculine and the second person plural are wanting; but this gives

rise to no practical difficulty, as the idea may always be expressed by **הִשְׁמַחְתָּ** with the appropriate suffixes. From **הִשְׁמַחְתָּ**, its termination being dropped, we have **הִשְׁמַחְ**. Adding to this the pronoun of the first person, with the terminations given above, we then have:

הִשְׁמַחְתָּ	{ Thou (m.) healedst me.	הִשְׁמַחְתָּ	{ You healed me.
הִשְׁמַחְתְּ	{ Thou (f.) healedst me.		

הִשְׁמַחְ He healed me.

הִשְׁמַחְ She healed me.

הִשְׁמַחְ { They healed me.

By a similar process, we have:

הִשְׁמַחְתָּ	I healed thee (m.).	הִשְׁמַחְתָּ	{ We healed thee.
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הִשְׁמַחְתָּ He healed thee.

הִשְׁמַחְתְּ She healed thee.

הִשְׁמַחְתָּ { They healed thee.

הִשְׁמַחְתְּ	I healed thee (f.).	הִשְׁמַחְתְּ	{ We healed thee.
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הִשְׁמַחְתְּ He healed thee.

הִשְׁמַחְתְּ She healed thee.

הִשְׁמַחְתְּ { They healed thee.

הִשְׁמַחְתָּ I healed her.

הִשְׁמַחְתָּ { We healed her.

הִשְׁמַחְתְּ { Thou (m.) healedst her.

הִשְׁמַחְתְּ { Thou (f.) healedst her.

הִשְׁמַחְתְּ { You healed her.

הִשְׁמַחְתָּ He healed her.

הִשְׁמַחְתְּ She healed her.

הִשְׁמַחְתָּ { They healed her.

הִשְׁמַחְתָּ { Thou (m.) healedst us.

הִשְׁמַחְתְּ { Thou (f.) healedst us.

הִשְׁמַחְתְּ { You healed us.

הִשְׁמַחְתָּ He healed us.

הִשְׁמַחְתְּ She healed us.

הִשְׁמַחְתָּ { They healed us.

ܕܥܠܡܝܢܐ	I healed them.	ܕܥܠܡܝܢܐ	{ We healed them.
ܕܥܠܡܝܢܐ	{ Thou (m.) healedst them.	ܕܥܠܡܝܢܐ	{ You healed them.
ܕܥܠܡܝܢܐ	{ Thou (f.) healedst them.		
ܕܥܠܡܝܢܐ	He healed them.	ܕܥܠܡܝܢܐ	{ They healed them.
ܕܥܠܡܝܢܐ	She healed them.		

GENERAL REMARKS ON THE SUFFIXES OF VERBS.

It should be understood that all the suffixes given above may be used in precisely the same manner with verbs of both classes, whether regular or irregular. Some of these forms, however, are not in universal use among the people. For instance, in Tekhoma, instead of the expressions **ܕܥܠܡܝܢܐ**, **ܕܥܠܡܝܢܐ**, we hear **ܕܥܠܡܝܢܐ**, **ܕܥܠܡܝܢܐ**. Nor do any verbs there admit of the suffixes **ܕܥܠܡܝܢܐ** and **ܕܥܠܡܝܢܐ**. The form **ܕܥܠܡܝܢܐ** is never used in the interior districts of Koordistan. In its place we may hear the form of the preterite last given, which includes the pronoun within itself; or, in case the idea could not be expressed by that, as "I healed you (pl.)," expressions such as **ܕܥܠܡܝܢܐ** would take its place.

There are other local peculiarities in the use of the suffixes, such as **ܕܥܠܡܝܢܐ** *they saw him*, on which it is unnecessary to dwell. The usage in our books has of late years been quite uniform. It may, however, be remarked that the suffixes **ܕܥܠܡܝܢܐ**, **ܕܥܠܡܝܢܐ**, etc., are found much oftener in the written than in the spoken Syriac of Oroomiah.

RELATION OF THE MODERN TO THE ANCIENT VERB.

Before dismissing the Verb, it will be interesting to refer briefly to the structure of the verb in the ancient language, and trace, if possible, some of the changes it has undergone.

And, first of all, it is obvious that regular verbs of three radicals of the first class bear a strong analogy in form and signification to the conjugation Peal. The imperative is in both precisely the same, except that in the modern **ا** is almost universally added to the plural. We do, however, hear in one district, Nochea, **اسمعه** *hear ye*, **ا** *come ye*. The perfect participle of the modern is also the same with the passive participle of the ancient, except that it always takes the termination **ة**, in accordance with the general usage of the modern. Sometimes the ancient participle is used in an active sense; e. g. **اسمع**, **اسمع**, etc. So, much oftener, the modern. Sometimes the ancient participle unites both significations in the same verb, as in the case of **اسمع**. So ordinarily the modern.

It also seems easy to see how the modern infinitive is derived from the ancient, viz. **اسمع**, **ا** being substituted for **م**, or, rather, **م** being dropped, the usual **ة** being added, and the **-**, as a necessary consequence, being changed into **-**. We thus have **اسمع**.

As to the preterite, when we find **اسمع** in the ancient, meaning "he rose to himself," i. e. *he rose*, who can doubt that this is nothing more nor less than **اسمع**? So **اسمع** in the ancient is equivalent to **اسمع** in the modern, **اسمع** to **اسمع**, **اسمع** to **اسمع**, and so on. Our mode, however, of spelling the preterite, more correctly represents the present pronunciation. In regard to the general idiom, see Hoff. § 123, 6, and Nordh. § 868.

As to the future, it is very plainly derived from the present participle of the ancient language. Any one who will examine Hoff. § 57, 2, and compare the forms there given with the modern, will be satisfied at once. The present subjunctive has of course the same origin. No trace remains of the ancient future.

As to the particle **ܕܢ**, prefixed to the future of all verbs, it is barely possible that it is identical with **ܕܢܐܝܬ**, *bidî*, which is employed in the same way in the Armenian verb. But it is far more probable that it is a fragment of **ܕܢܐ** *to wish*. In some parts of Koordistan the people use **ܕܢܐ** for **ܕܢ**; e. g. **ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ** *I wish to sing*, literally, *that I may sing*. But in Tâl we find a mode of speaking which seems to be decisive as to the origin of **ܕܢ**, and also goes to show that it should have been written **ܕܢܐ**. Thus:

ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	I will sing (m.).	ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	1st plural.
ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	1st fem.	ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	2nd masc.
ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	2nd fem.	ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	2nd pl. masc.
ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	3rd masc.	ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	2nd pl. fem.
ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ	3rd fem.	ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ or ܕܢܐ ܕܐܝܬܐ	3rd plural.

In the same way the verb *to wish* is used as an auxiliary in Persian, in forming the future, as **خواهم شد**. In English also, *will* and *wish* are in many cases identical; e. g. *What will you?* which may mean *what do you wish?* So *will* in other languages: *vouloir*, *volo*, *βουλομαι*, which mean either *to will* or *to wish*. Compare also the modern Greek future **θέλω γράψει**, **θέλω εἶναι**, etc., *I will write*, *I will be*. So too, from the ancient **ܕܢܐ** we have the modern **ܕܢܐ**, and from the ancient **ܕܢܐ**, the modern **ܕܢܐ**.

As to the present participle, the question may fairly be raised, whether the prefix **ܕ** is not really a preposition, the present participle being in fact a verbal noun. If this idea be correct, **ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ** may be literally translated *I am in (the act of) finishing*; **ܕܢܐ ܕܐܝܬܐ ܕܐܝܬܐ** *I am in (the act of) eating*. The verb **ܕܢܐ** *to laugh*, which uses both forms **ܕܢܐ** and **ܕܢܐ** in the present, the latter being clearly a noun, seems to throw light on this point.

On examining the second class of verbs of three radicals, we see a resemblance to the conjugation Paël. Take, for example, the verb **בָּרַךְ** (modern **בָּרַךְ**) *to bless*. In the ancient, the imperative is **בָּרַךְ**, and the plural **בָּרַכְוּ**; in the modern, **בָּרַךְ**, **בָּרַכְוּ**. The infinitive in the ancient is **בָּרַךְ**; in the modern, **בָּרַךְ** or **בָּרַךְ**, the first form being no doubt the more ancient one. Here the resemblance in sound is very striking, and a transposition of the **ו** will make the written forms not dissimilar.

As to the present participle, e. g. **בָּרַךְ**, this may be derived from the infinitive of Paël, and can be from nothing else. It is therefore to be considered primitively an infinitive, though now used as a participle. The perfect participle is evidently from the participle of Paël. Thus, the ancient is **בָּרַךְ**, **בָּרַכְוּ**; the modern, **בָּרַךְ**, **בָּרַכְוּ**. **ו** has been inserted here, but the sound is not materially changed. The same remark applies to the preterite, which has a derivation similar to that of the preterite of the first class. Compare the ancient **בָּרַךְ** with the modern **בָּרַךְ**. As to the future, a single remark may be made. Since **ו** is the distinguishing vowel of Paël, it is not strange that this should be often preferred to **ו** in the modern. And so we find it, e. g. **בָּרַךְ** and many other verbs of the second class. The **ו** is also naturally preferred in the present participle.

Verbs of the second class often bear the same relation to verbs of the first class that Paël does to Peal, neuter verbs of the first class becoming transitive in the second class, as has been already shown (Hoff. § 59).

The causative verbs, formed by prefixing **מ** to the root, are evidently connected, if not identical, with the participle of Afel, or, if any one prefers, with the conjugation of Mafel. Thus, from the ancient **בָּרַךְ**, we have **מְבָרַךְ**; and from the modern **בָּרַךְ**, we have also **מְבָרַךְ**. So too, from ancient **בָּרַךְ**, modern **בָּרַךְ**; from ancient **בָּרַךְ**, modern **בָּרַךְ**.

While the signification of any particular verb in the ancient may not correspond to that of the same verb in the modern, the general usage in regard to Afel and the modern causative verb is the same. For instance, the Nestorians sometimes simply change the intransitive into a transitive. Thus, in the modern, from the intransitive **ܕܕܐ** to *dry*, we have **ܕܕܐܐ** to *dry*, i. e. to *make dry*. Sometimes they change the transitive verb into a causative, with an accusative of the person and another of the thing; thus, from **ܕܕܐ** to *put on (clothes)*, we have **ܕܕܐܐ** to *cause to put on*: **ܕܕܐܐ ܕܕܐܐ ܕܕܐܐ** put clothes upon him. Sometimes these forms are used in an intransitive sense, as **ܕܕܐܐ** to *freeze*, **ܕܕܐܐ** to *rest*; which, though they admit of a causative signification, are oftener intransitive. Compare Hoff. § 60.

We see also in the Modern Syriac traces of several of the rarer conjugations. For example, the reduplication of a single letter of the root; as **ܕܕܐܐ**, from **ܕܐܐ**; **ܕܕܐܐܐ**, from **ܕܐܐܐ**; **ܕܕܐܐܐܐ**, from **ܕܐܐܐܐ**; or the falling away of one radical, and the reduplication of the other two; as (Palpel) **ܕܕܐܐܐ**, from **ܕܐܐܐ**; **ܕܕܐܐܐ**, from **ܕܐܐܐ**; or the addition of 2 to the root (in the ancient ܐ); as (Pali) **ܕܕܐܐܐ**, from **ܕܐܐܐ**; **ܕܕܐܐܐܐ**, from **ܕܐܐܐܐ**; or the addition of ܐ to the root; as (Palen) **ܕܕܐܐܐܐ** (ancient **ܕܐܐܐܐ**); **ܕܕܐܐܐܐܐ**, from **ܕܐܐܐܐܐ**; or the prefixing of ܐ; as (Shafel) **ܕܕܐܐܐܐܐ**, from **ܕܐܐܐܐ**; or the prefixing of ܐ; as (Safel) **ܕܕܐܐܐܐܐܐ**, from **ܕܐܐܐܐܐ**; probably from **ܕܐܐܐܐܐܐ**; or the prefixing of ܐ; as (Tafel) **ܕܕܐܐܐܐܐܐܐ**, probably from **ܕܐܐܐܐܐܐܐܐ**; or, in a few cases, verbs of five radicals from verbs of three radicals, as in Hebrew, by reduplication; as **ܕܕܐܐܐܐܐܐܐ**, from **ܕܐܐܐܐ**.

ARTICLE.

The Modern Syriac has properly no definite article; but the demonstrative pronouns **ܐܝܬܐ** masc., **ܐܝܬܐ** fem., and **ܐܝܬܐ** comm. pl. are often used as we use the definite article in English. It need hardly be remarked that this is also the usage of the ancient language. Compare the Hebrew article **ה**, which is no doubt a fragment of the pronoun **הוא** (Nordh. § 648). Ordinary usage prefixes these pronouns to the noun, and hardly admits of their following it.

The numeral **ܐܝܬܐ** masc., **ܐܝܬܐ** fem., is also employed as an indefinite article, in accordance with early usage. Compare the Chaldee **ܐܝܬܐ** and the occasional use in Hebrew of **אֵי**. On the plain of Oroomiah, **ܐܝܬܐ** is prefixed to nouns of both genders.

NOUNS.

The Nestorians formerly made no distinction between nouns and adjectives; but, as there are many and obvious reasons for treating them separately, the general practice of grammarians will be followed.

GENDER.

The noun is of two genders, masculine and feminine, often not distinguishable by their termination. Thus, **ܡܠܝܬܐ** a miller is masculine, and **ܡܠܝܬܐ** time is feminine, though both have the same termination **ܬܐ**. Only one rule of much importance can be given for the gender of nouns as distinguished by their form, viz. that those which receive the ending **ܬܐ** are feminine. This rule is nearly or quite a universal one. **ܡܠܝܬܐ** a house, **ܡܠܝܬܐ** a fist, **ܡܠܝܬܐ** death, and **ܡܠܝܬܐ** a gelding, which are masculine, are not to be considered as exceptions; for in these words **ܐ** is a part of the root, and not of the

termination. The final syllable of the masculine noun is often changed into **אָ**, or more rarely **יָ**, to form the feminine; e. g. **דֹּדָא** a donkey, **דֹּדָא** a she-donkey; **סוּס** a horse, **סוּסָה** a mare; **זֵכֶה** a fox, **זֵכֶהָ** a she-fox, etc. **שֶׁמֶשׁ** a serpent has for its feminine **שֶׁמֶשֶׁת**, somewhat irregularly.

In a few nouns, the vowels are modified in the feminine; e. g. **כֹּלֵב** a dog, **כֹּלֵבָה** a bitch; **חֵטְל** a tooth, **חֵטְלָה** a little tooth, as of a watch-wheel, etc.

Some nouns ending in **א** are feminine; e. g. **מִלְּאָה** a mill, **בֵּית** a hen-house, **בֵּית** a kind of cradle, **מִנְיָה** a manger, **חֵמָה** a recess, **כְּתֵמָה** a ford. Also the names of females, as **בִּתּוּלָה**, **נָשִׁי**, **שִׁמְשִׁי**, etc. This rule has frequent exceptions, and is given with some little hesitation.

A separate word is also used in some cases for the feminine; e. g. **זָכָר** a male sparrow, **אִמָּה** a female sparrow; **זָכָר** plural (m. and f.); **זָכָר** a male wolf, **אִמָּה** a she-wolf; **זָכָר** a male cat, **אִמָּה** a she-cat; **זָכָר** a drake, **אִמָּה** a duck; **זָכָר** a male buffalo, **אִמָּה** a female buffalo.

Gender distinguished by signification.—The names of males, of nations, as Israel, Judah, etc., of rivers, mountains, and months, of artizans, traders, and professional persons, are masculine. So too, as in Hebrew, a multitude of material-nouns, beginning with **גִּבְרָה** a body, such as those denoting gold, silver, copper, and all the metals, excepting lead; wood, stone (sometimes feminine), wool, flesh, grass, dirt, glass, cotton, fire, lime, paper, spice, gall-nuts, copperas; also chair, table, book, lock, key, bread, etc.

On the other hand, all names of females, whether belonging to the human race, or not; relations of woman, such as mother, wife, etc.; the names of villages, cities, provinces, countries, and islands, are feminine. The names of trees

and fruits are partly masculine and partly feminine. Nouns of capacity are generally feminine, but exceptions are not infrequent. Abstract nouns are also in the majority of cases feminine, beginning with **ܕܫܚܐ** *spirit*, and take for the most part their appropriate termination **ܐܐ** or **ܐܐܐ**. When an article has two sizes, if the word denoting the larger is masculine, that denoting the smaller or inferior is naturally feminine; e. g. the earthen vessels denoted respectively by **ܕܝܒܐ** and **ܕܝܒܐܐ**; **ܕܝܒܐ** and **ܕܝܒܐܐ**; **ܕܝܒܐ** and **ܕܝܒܐܐ**; the copper vessels **ܕܝܒܐ** and **ܕܝܒܐܐ**; **ܕܝܒܐܐ** a box, and **ܕܝܒܐܐܐ** a little box, etc. **ܕܝܒܐܐ** and **ܕܝܒܐܐܐ** are both feminine, but the latter does not necessarily denote a small knife. The rule has, however, probably exceptions.

The rule in Hebrew that "members of the body by nature double are feminine," has in Modern Syriac some exceptions, although the words used to express elbow, knee, heel, ear, hand, foot, thigh, shoulder-blade, eye, cheek, etc., are evidence of its existence.

Some nouns are used by the people of one district as masculine, and by those of another as feminine: as **ܕܫܚܐ** *the air*, or *the weather*. In the plural, there is generally no distinction of genders.

The above rules and suggestions may be of some use to the learner, and are the result, however unsatisfactory they may be, of full and careful investigation. But it should be understood that no foreigner can speak the language correctly, without a thorough study of the subject for himself.

N U M B E R.

There are two numbers, as in English, the singular and the plural. The plural, in the case of most nouns, is formed by changing **ܐ**, which is ordinarily the vowel of the last syllable, into **ܐܐ**, as **ܕܝܒܐ** a part, **ܕܝܒܐܐ** parts, and placing over the word the two square dots now called **ܕܝܒܐܐܐ**, but in the ancient language oftener **ܕܝܒܐܐܐܐ**. In a similar

way, many nouns which do not in the singular terminate in 2' form their plural by adding 2; e. g. **سكان** a people, plural **سكائن**. These nouns are mostly of foreign origin.

Nouns ending in 2^أ form their plurals by changing that termination into 2^ة, and more rarely into 2^و or 2^{اء}. Thus, **فواكه** fruit, **فواكهة** fruits; **كاهن** a cave, **كاهنة** caves; **شفاه** a lip, **شفاهة** lips; **نساء** a woman, **نساءة** women. In some cases, where the plural is formed by adding 2^و, the original 2^أ is retained, and especially if it forms a part of the root. We thus have, from **فاه** a face, **فاهة**, and not **فاهو**; from **بنا** a house, **بناهة**; from **أخت** a sister, **أختة**. Yet, in vulgar usage, 2^أ is sometimes dropped from **منا**, the plural of **منا** a village. **دنا** a yard, forms its plural irregularly, thus, **دن**. So **حلي** a bride, **حلا**; **أسبوع** a week, **أسبوع**; **أحمال** a burden, **أحمال**. **أذن** an ear retains the 2^أ, and has for its plural **أذنة**. The class forming the plural in 2^ة is very numerous, and comprises the greater part of the feminine nouns in 2^أ, and perhaps all in 2^ة. **شهادة** testimony has generally **شهادات**, but admits a regular plural.

In Koordistan, the plural termination of nouns of which the singular ends in 2^ة is 2^ة, 2^ة, or 2^{اء}, in accordance with the usage of the ancient language. We thus have **شهادة**, **شهادة**, etc.

The plural termination 2^ة is by no means confined to nouns of which the singular ends in 2^ة. If a word terminate in 2', the 2 may be dropped and 2^ة added; e. g. **قلب** a heart, **قلبة**; **نهر** a river, **نهرية**. If the word terminate in 2, the 2 is dropped as before, and 2^ة is changed into 2^ة;

e. g. **مَذْرَعَةٌ** a manger, **فَرَسٌ**; **فَرَسٌ** a horse, **فَرَاسٌ**.
مَخْرَجٌ a recess has either **مَخْرَجَاتٌ** or **مَخْرَجَاتٌ**. If the word
 terminate in a consonant, this takes ء, and then the term-
 ination is added; e. g. **بَحْرٌ** a pool, **بَحْرَاتٌ**; **جَيْشٌ** an
 army, **جَيْشَاتٌ**. But it is to be noted that **رَحْمَةٌ** a
 mercy does not take this ء, but makes its plural **رَحْمَتَاتٌ**.

A very prevalent, but vulgar, pronunciation of plurals in 𐌺𐌰, 𐌺𐌰𐌺, or 𐌺𐌰𐌺𐌰, is to change the sound of 𐌺 final into that of "long e." Thus, the plural of 𐌹𐌰𐌺𐌰 is pronounced *soosawaē*; of 𐌹𐌰𐌺, *mawaē*, etc.

A class of nouns by no means inconsiderable form the plural by changing the final 2' of the singular into 2^h; e. g. **كَلْبٌ** a heel, **كَلْبٌ**; **طَرَبٌ** a road, **طَرَبٌ**; **جَمَلٌ** a cloud, **جَمَلٌ**.

Another class change the singular termination 2' into 23'; or, in case the singular does not end in 2', add 23' to it. Examples of the first are **بُحْلًا** *a field*, **بُحْلَاتِي**; **يَوْمًا** *a vision*, **يَوْمَاتِي**: of the other, **مَوْكَلَج** *real estate*, **مَوْكَلَجَاتِي**; **مَوْكَلَج** *a thing*, **مَوْكَلَجَاتِي**.

Still another small class is characterized by the doubling in the plural of the consonant which precedes the final 2; e. g. **خَوَافٌ** a skirt, **خَوَافٌ**; **فَمَئٌ** a nostril, **فَمَئٌ**; **كَدَمٌ** a knee, **كَدَمٌ**.

Some few nouns are reducible to no rule; e. g. **ܕܬܐ**
a daughter, **ܕܬܐ**; **ܫܢܐ** *a year*, **ܫܢܐ**; **ܒܪܐ** *a son*, **ܒܪܐ**;
ܕܡܝܢܐ *an egg*, **ܕܡܝܢܐ**; **ܚܘܬܐ** *a husband*, **ܚܘܬܐ** or **ܚܘܬܐ**;
ܥܝܪܐ *a city*, **ܥܝܪܐ**; **ܟܨܐ** *a church*, **ܟܨܐ**. Some
have Turkish plurals, with the Syriac termination added;
e. g. **ܕܠܐ** *an island*, **ܕܠܐܐ**. So sometimes **ܡܠܝܚܐ** *a master*,

Some nouns have two or three plurals; as, **ܡܠܟܐ** *a verb*, **ܡܠܟܐ**, **ܡܠܟܐ**, **ܡܠܟܐ**; **ܡܠܟܐ** *a day*, **ܡܠܟܐ**, **ܡܠܟܐ**, **ܡܠܟܐ**. It is noticeable, in regard to a number of these, that the signification changes with the form of the plural; e. g. **ܚܝܬܐ** *a grape*, **ܚܝܬܐ** *grapes* (by the quantity), **ܚܝܬܐ** *individual grapes*; **ܝܬܐ** *a grain of wheat*, **ܝܬܐ** *wheat* (by the quantity), **ܝܬܐ** *grains of wheat*. So **ܚܝܬܐ** *a shoe*, **ܚܝܬܐ**, **ܚܝܬܐ**; **ܚܝܬܐ** *a bead*, **ܚܝܬܐ**, **ܚܝܬܐ**; **ܚܝܬܐ** *a boot*, **ܚܝܬܐ**, **ܚܝܬܐ**; **ܚܝܬܐ** *a grain*, **ܚܝܬܐ**, **ܚܝܬܐ**.

Some nouns are used only in the plural; e. g. **ܡܝܐ** *water*, **ܡܝܐ** *life*, **ܡܝܐ** *mercy*, etc. Some, such as names of metals, do not admit of any plural.

The plurals of most nouns must be learned by practice, as, with the exception of those in **ܡܝܐ**, no certain rule can be given for ascertaining what form the plural assumes. The design has been in the preceding examples to give the plurals in most common use; but, as every native we consult thinks, of course, the custom in his own village is the prevalent one, it is difficult to arrive at certainty. In this, and a great number of other cases, the forty pupils of our Seminary, who are from places widely separated from each other, have been questioned.

CASE. CONSTRUCT AND EMPHATIC STATE.

The termination of most nouns is not affected by a change of case. Their different relations are generally expressed by prepositions, as in English and many other languages.

The construct state, a remnant of the ancient language, is also found in the Modern Syriac. Some forms, as, for instance, **ܡܝܬܐ ܕܡܝܬܐ** *the sons, i. e. people, of Oroomiah*, are in constant use. So, too, with the nouns ending in **ܐܝܬܐ**, in certain districts; e. g. **ܡܝܬܐ ܕܡܝܬܐ** *a baker of bread*, for **ܡܝܬܐ ܕܡܝܬܐ**. Moreover, to a limited extent, the first

noun changes final ܐ into ܒ when in the construct state. We thus have **ܡܕܒܐ ܡܕܢܐ** *the bow of our Lord*, the rainbow, for **ܡܕܒܐ ܡܕܢܐ**; **ܡܕܢܐ ܡܕܢܐ** *the ear of a goat*, for **ܡܕܢܐ ܡܕܢܐ**. The ideas also conveyed by a large number of our adjectives are expressed by **ܡܕܢܐ**, in the construct state, prefixed to a noun. Thus, **ܡܕܢܐ ܡܕܢܐ** *lord or possessor of usefulness*; **ܡܕܢܐ ܡܕܢܐ** *lord of wonder, i. e. wonderful*; **ܡܕܢܐ ܡܕܢܐ** *lord of price, or valuable*. Compare the usage of Anc. Syriac with **ܡܕܢܐ**, **ܡܕܢܐ**, etc. **ܡܕܢܐ** is sometimes omitted; e. g. **ܡܕܢܐ ܡܕܢܐ** *the road is (lord of) fear*; **ܡܕܢܐ ܡܕܢܐ** *this is (lord of) price, i. e. dear*.

As the emphatic state in Anc. Syriac gradually lost its significance (Hoff. §109, 2), so in the Modern it has disappeared altogether; or, rather, most nouns derived from the Ancient have assumed the emphatic form as their only form, thus virtually annihilating it. Thus, we have now only **ܡܕܢܐ**, **ܡܕܢܐ**, etc. So, too, the plurals **ܡܕܢܐ** and **ܡܕܢܐ**, the latter being in Koordistan **ܡܕܢܐ**.

DERIVATION OF NOUNS.

The great majority of purely Syriac nouns in the modern language are derived from the ancient form of the verb, and have continued in use from early times, without any material change. Such cases as the modern **ܡܕܢܐ** for the ancient **ܡܕܢܐ**, need no explanation. As this subject of derivation has been fully discussed by Hoffman, §§ 87, 88, it will be sufficient, here, to speak of it as affecting directly the signification of nouns.

Derivation from Nouns and Adjectives.

1. *Patrial Nouns*.—These are formed from names of districts, countries, etc., by changing the termination into ܐ or ܐ; or, in case the word ends in a consonant, by adding

one of these terminations; ܐܝܢ is the most common of them. Examples are ܐܝܢܐܘܪܐ, *an inhabitant of Gawar*, from ܐܘܪܐ; ܐܝܢܐܬܝܚܐ *an inhabitant of Tekhoma*, from ܬܝܚܐ; ܐܝܢܐܪܝܐ *a Russian*, from ܪܝܐ; ܐܝܢܐܬܝܪܐ *an inhabitant of Tiary*, from ܬܝܪܐ; ܐܝܢܐܝܢܐ *a Hindoo*, from ܝܢܐ, or, better, the ancient ܝܢܐ. See the same mode of formation in the ancient language (Hoff. § 89, 2).

2. *Diminutive Nouns*.—These are formed by changing the termination of the noun into ܐܝܢܐ, as in the ancient language. Thus, from ܕܝܐ *a boy*, we have ܐܝܢܐܕܝܐ *a little boy*; from ܕܝܐܐ *a priest*, ܐܝܢܐܕܝܐܐ (a term of some disrespect) *a priestling*; from ܕܝܐܐܐ *an old man*, ܐܝܢܐܕܝܐܐܐ *a grandfather* (literally, a little old man); from ܕܝܐܐܐ *a father*, ܐܝܢܐܕܝܐܐܐ *a little father*. So ܐܝܢܐܐܝܠܐ *a little sister*, ܐܝܢܐܐܝܠܐܐ *a little wife*. ܐܝܢܐܐܝܠܐ and ܐܝܢܐܐܝܠܐܐ, which in Anc. Syriac denote, respectively, *a little brother*, and *a little son*, have now lost their signification, and are the most common terms for *brother* and *son*. The diminutive terminations ܐܝܢܐܐ, ܐܝܢܐܐܐܐ, ܐܝܢܐܐܐܐܐ, seem now to have become obsolete.

3. *Abstract Nouns*.—These are formed in a great number of cases from concrete nouns by changing the termination into ܐܝܢܐ; e. g. from ܕܝܐܐܐ *a witness*, ܐܝܢܐܐܐܐܐ *testimony*; ܐܝܢܐܐܐܐܐ *an artificer*, ܐܝܢܐܐܐܐܐܐ *mechanical skill*; from ܕܝܐܐܐ *a physician*, ܐܝܢܐܐܐܐܐܐ *skill in medicine*, or the practice of medicine. Sometimes the termination is changed into ܐܝܢܐܐ, or, where the word ends in a consonant, this is added. Thus, from ܕܝܐܐܐ *an enemy*, ܐܝܢܐܐܐܐܐܐ *enmity*; from ܕܝܐܐܐ *a relative*, ܐܝܢܐܐܐܐܐܐ *relationship*. ܐܝܢܐܐܐܐܐܐ forms its derivative in correspondence with ܐܝܢܐܐܐܐܐ, viz. ܐܝܢܐܐܐܐܐܐܐܐ.

NOTE.—Sometimes these abstracts are derived from other parts of speech; e. g. from **ܕܡܐ** *how much*, **ܕܡܡܐ**; from **ܕܡܡܐ** *opposite*, **ܕܡܡܐ**.

This general mode of deriving abstract nouns is probably admissible in a much greater number of words in the Modern than in the Ancient Syriac, and is of great value for the introduction of new terms.

In a very few cases, nouns of this termination are not abstract. Thus, **ܡܡܐ** *a loom*. Compare the same word in the ancient language, denoting *a shop*.

Adjectives are changed in a similar manner into abstract nouns. Thus, from **ܕܡܐ** *great*, we have **ܕܡܡܐ** *greatness*; from **ܕܡܐ** *courageous*, **ܕܡܡܐ** *courage*; from **ܕܡܐ** *high*, **ܕܡܡܐ** *height*, etc.

Verbal Nouns.

A noun expressing the agent is in many cases formed from regular verbs of three radicals, whether of the first or second class, transitive or intransitive, by giving the first radical **ܡ**, or **ܡ** when the root has **ܡ** and adding **ܡܐ** for the termination. Take, for example, the transitive verb **ܕܡܐ** of the first class, meaning, *to hold*. From this we have **ܕܡܡܐ** *a holder*, or *one who holds*. Take the transitive verb **ܕܡܐ** of the second class, denoting *to tempt*. By the same mode of formation we have **ܕܡܡܐ** *a tempter*. When the verb is not transitive, the derived word partakes rather of the nature of an adjective than of a noun; e. g. from **ܕܡܐ** *to be or become lean*, we have **ܕܡܡܐ** *apt to become lean*. From **ܕܡܐ** *to sleep*, comes **ܕܡܡܐ** *one who sleeps*. This may be used in construction with or without a noun; e. g. **ܕܡܡܐ ܕܡܡܐ** *O sleeping man!* or, without a noun to agree with it, **ܕܡܡܐ ܕܡܡܐ** *a sleeper in the grave*.

When a noun is derived from a verb used in both the first and second classes with different significations, the connection only can determine the meaning of the derivative. Thus, **سُحِرَ**, when conjugated according to the first class, means *to squeeze, to escape*; and according to the second class, *to save*. The derivative **سُحِرٌ** may mean either *a squeezer, one who escapes, or a deliverer*.

In the ancient language, derivatives of this form and termination have often an abstract signification, as **بُجْدٌ** *destruction*; but this is rarely, if ever, the case in the modern. **خَذَلٌ**, from **خَذَلَ** *to rain*, is, however, sometimes used as equivalent to **مُخَذَلٌ** *rain*; e. g. **دَوَّ خَذَلٌ لَبِ لَوَّ لَبِ** *there is much rain this year*. There may be other examples of this kind.

When the verb is not a regular one, the derivative is in some cases slightly different from the forms given above. In verbs with medial **ل** or **ـ**, as **فَلَّ**, we have **ـ** for the second radical, and the derived noun is **فَلَلٌ**. **دَلَّ** has **دَلَلٌ** in Koordistan. In verbs with medial **ـ**, the derivative may be either regular, as **خَذَلٌ**, from **خَذَلَ**, or irregular, as **خَذَلٌ**. In verbs with final **ل**, **ـ** takes the place of **ل**, and the derivative is the same in form, whether the verb be of the first or of the second class. Thus from **دَلَّ** we have **دَلَلٌ**, and from **دَلَّ**, second class, **دَلَلٌ**. Verbs with final **ـ** are generally regular in forming the derivative, when of the first class; but when of the second class, as **أَصَدَّ** *to assemble*, the derivative retains the **ـ**. We thus have **أَصَدَلٌ**. The derivative of the irregular verb **أَصَدَّ** or **أَصَدَّ** may be regular, but as spoken is **أَصَدَلٌ**. **أَصَدَّ** and similar verbs are very regular; e. g. **أَصَدَّ**. **أَصَدَّ** and verbs which are inflected like it take **ـ**; e. g.

قَدْصَنَ; **مَدَسَ** makes **مَدَسَنَ**, **مَدَسَ** makes **مَدَسَنَ**, **مَدَسَ** makes **مَدَسَنَ**, **مَدَسَ** makes **مَدَسَنَ**.

It should be mentioned that these nouns, nearly or quite all, form a feminine in **نَ**; e. g. **قَدْصَنَ**, **مَدَسَنَ**. The distinction may be kept up in the plural. For instance, **قَدْصَنَ** males who read, **مَدَسَنَ** females who read. But this is not the common usage.

Care must be taken not to confound **قَدْصَنَ** a worker, with **قَدْصَنَ** work; **قَدْصَنَ** one who commands, with **قَدْصَنَ** a commandment; **قَدْصَنَ** one who saves, with **قَدْصَنَ** salvation; **قَدْصَنَ** a learner, with **قَدْصَنَ** learning; **قَدْصَنَ** a burner, or one who burns, with **قَدْصَنَ** fuel, etc.

The noun expressing the agent is occasionally formed by giving **ـَ** to each radical and adding a terminal **نَ**. Thus, from **قَدْصَنَ** to sing, is formed **قَدْصَنَ** a singer; from **قَدْصَنَ** to braid, **قَدْصَنَ** a braider; from **قَدْصَنَ** to reap, **قَدْصَنَ** a reaper; from **قَدْصَنَ** to dig, **قَدْصَنَ** a digger. These nouns do not allow **ـَ** with their first radical, as sometimes in the Ancient Syriac (Hoff. § 87, 11). They differ from those terminating in **نَ** by denoting the habitual action or condition of the agent. Thus **قَدْصَنَ** may mean, simply, one who sings on a particular occasion; while **قَدْصَنَ** denotes one who makes singing to some extent his business. Many verbs allow either form of derivative.

Sometimes the noun denoting the agent is formed by inserting **و** between the second and third radicals, and giving the first and last radicals **ـَ**, with a terminal **نَ**. Thus we have, from **قَدْصَنَ** to kill, **قَدْصَنَ** a murderer; **قَدْصَنَ** a slapjack, from **قَدْصَنَ** to be broad; **قَدْصَنَ** a saviour, from **قَدْصَنَ** to save; **قَدْصَنَ** a crower, a cock, from **قَدْصَنَ** to call.

No one verb, so far as recollected, admits of both the forms last given, although we find in Anc. Syriac **ܕܡܕܐ** and **ܕܡܕܐ**. This indeed is unnecessary, as, if both forms existed, each would be the synonym of the other.

These two kinds of derivatives in the modern language never have an abstract signification, and Hoffman, § 87, 12, probably is mistaken in saying that they have in the ancient, quoting **ܦܡܡܐ**, etc., in proof of it. We, however, translate **ܕܡܡܐ** by **ܠܚܝܬܐ** in Acts 7 : 10, as there is here little, if any, practical difference between *distressers* and *distresses*. The form with **ܐ** does not, in the modern, take $\frac{1}{2}$ with its first radical; nor is there any such distinction as in the ancient between **ܠܚܝܬܐ** a father, and **ܠܚܝܬܐ** a child.

Following the general analogy of the ancient language (Hoff. 87, 3), the modern forms many abstracts, from regular verbs of the first class, by giving the second radical $\frac{1}{2}$ and adding **ܐ** for the masculine and **ܐ** for the feminine termination. Thus, from **ܕܠܐ** to split, we have **ܕܠܐܐ**, **ܕܠܐܐ** splitting; from **ܦܕܐ** to cut, **ܦܕܐܐ**, **ܦܕܐܐ** cutting; from **ܫܠܐ** to plunder, **ܫܠܐܐ**, **ܫܠܐܐ** plundering. Some verbs use either of these forms indifferently; as **ܠܡܐܐ**, **ܠܡܐܐ** perishing, destruction, from **ܠܡܐ** to perish; but one or the other is generally preferred. Thus, from **ܦܠܐ** to fight, we have **ܦܠܐܐ** fighting, but very rarely **ܦܠܐܐ**; from **ܚܠܐ** to marry, **ܚܠܐܐ** marrying, but not so often **ܚܠܐܐ**.

It is to be noted that, while the signification of the masculine and feminine forms, standing by themselves, is nearly or quite the same, their construction with other words is somewhat different. Thus, **ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ** and **ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ** convey the same idea, viz., *for drinking water*; and yet **ܠܚܝܬܐ** and **ܠܚܝܬܐ** cannot be interchanged in these expressions without doing violence to the idiom of the language.

In all cases the masculine form is the same with the infinitive after it has lost its prefix. Thus we have, from **לִּלְמַד** to learn, **לִּלְמַד**; from **לִּשְׁמַע** to hear, **לִּשְׁמַע**, etc. A careful examination of the various uses of this derivative, which will be explained in the Syntax, leads us to suppose that it is properly the infinitive itself.

NOTE.—This form is evidently traceable to the ancient infinitive. Schultens and some other grammarians speak of the ancient infinitive as taking this form (Hoff., p. 172, foot-note 2), which, if true, may throw light on the question. Moreover, this form is used in translating such expressions as **מַלְכָּא יִפְלַח** (modern **מַלְכָּא יִפְלַח**), where **יִפְלַח** is of course the infinitive. The infinitive is used in a way similar to the so-called verbal nouns in Turkish and Persian, which languages may be supposed to have exerted some, though perhaps slight, influence in moulding the Modern Syriac verb; e. g. **לִּשְׁתַּבֵּחַ** for drinking (Turkish); **بِرَايِ كَار كَرْدَن** for doing business (Persian). This will be farther discussed in the Syntax.

From verbs of the second class, an abstract noun is formed, which, when regular, takes **ـَة** (or **ـِ** when the root has **ـِ**) on the first radical, and **ـِ** on the second radical (unless **ـِ** follows, when the vowel is **ـِ**), with the termination **ـَة**. The derivative is of course feminine; e. g. from **لִּמְחַד** to destroy is formed **לִּמְחַדָּה** the act of destroying; while, as above, **לִּמְחַדָּה**, from **לִּמְחַד** to perish, signifies the consequences of the act, i. e. destruction. From **לִּמְצַח** to save, to complete, is formed **לִּמְצַחָה** the act of completing or saving; while **לִּמְצַחָה**, from **לִּמְצַח** to finish, denotes simply the end. From **לִּמְסַח** we have **לִּמְסַחָה**; from **לִּמְצַח**, **לִּמְצַחָה**; from **לִּמְצַח**, **לִּמְצַחָה**; from **לִּמְצַח**, **לִּמְצַחָה**; from **לִּמְצַח**, **לִּמְצַחָה**; from **לִּמְצַח**, **לִּמְצַחָה**; from **לִּמְצַח**, **לִּמְצַחָה**; from **לִּמְצַח**, **לִּמְצַחָה**. **לִּמְצַח** also, in this, conforms to verbs of the second class, and makes **לִּמְצַחָה**.

NOUNS FROM FOREIGN LANGUAGES.

So many words have been introduced into Modern Syriac from the Turkish and Persian, the latter being often introduced through the Koordish, that at least an allusion should be made to them. Among these are nouns with the Turkish termination **جی** (جی), denoting the agent or worker; e. g. **ܕܡܫܕܕܐ** a blacksmith, from **ܕܡܫܕܐ** iron; **ܕܡܫܕܐ** a shoemaker, from **ܕܡܫܐ** a shoe; **ܕܡܫܐ** a mediator, from **ܕܡܐ** an interval; **ܕܡܐ** a combatant, from **ܕܡܐ** a contest. So, too, with the Persian termination **کار** (کار); e. g. **ܕܡܫܕܐ** an artificer, from **ܕܡܫܐ** a master workman; **ܕܡܫܐ** a penitent, from **ܕܡܐ** repentance; **ܕܡܫܐ** a criminal, from **ܕܡܐ** a crime. Both these classes are employed as if genuine Syriac nouns, and may form abstracts in **ܡܐ**. Thus, we have **ܕܡܫܕܐܡܐ** the business of a blacksmith; **ܕܡܫܐܡܐ** repentance, etc.

We find also occasionally the Persian termination **دار** (دار), denoting the keeper or possessor; e. g. **ܕܡܫܕܐܐܐ** a treasurer, from **ܕܡܫܐ** or **ܕܡܐ** treasure; **ܕܡܫܐܐܐ** a wise man, from **ܕܡܐ** wisdom; **ܕܡܫܐܐܐ** a merciful man, from **ܕܡܐ** mercy.

As in Persian and Turkish, the termination **ستان** (ستان) signifies place. Thus, **ܕܡܫܐܐܐ** Arabia; **ܕܡܫܐܐܐ** India; **ܕܡܫܐܐܐ** Europe, or the place of the Franks.

So too we find the Persian termination **دان** (دان), signifying a vessel; as **ܕܡܫܐܐܐ** a pen-case, **ܕܡܫܐܐܐ** a tea-pot, **ܕܡܫܐܐܐ** a coffee-pot, etc.

There are other terminations more rarely heard, as in **ܕܡܫܐܐܐ** a goldsmith; **ܕܡܫܐܐܐ** a rich man; **ܕܡܫܐܐܐ** a gardener; **ܕܡܫܐܐܐ** (Turkish) a native, from **ܕܡܐ** a place.

Perhaps it is not strange that in some instances the preceding terminations should be connected with purely Syriac

words, as they are sufficiently numerous in the spoken language to create a habit of annexing them without discrimination. The following is an example: **ܟܣܢܝܐ** *a miller*, instead of **ܟܣܢܐ**.

The Persian words **ܢܐ** *not*, and **ܒܝ** *without*, when prefixed to nouns and adjectives derived from that language, retain their original signification; e. g. **ܢܐ ܫܠܡܐ** *not well, unwell*; **ܒܝ ܕܢܐ** *boundless*.

NOTE 1.—It will be seen that, in some of the preceding terminations, **ܐ** has been dropped, as not being sounded in Syriac. **ܒܝ** has also generally been written **ܒ** rather than **ܒܝ**.

NOTE 2.—While many words taken from the Persian, Turkish, and perhaps other languages, have been barbarously mangled, some changes are made in them in accordance with the genius of the Syriac. Such are: 1st. The lengthening of the penult, which has always the accent; e. g. **ܫܦܥܬܐ** *grace*, Syriac **ܫܦܥܬܐ**. 2nd. The adding of **ܐ** as a termination; e. g. **ܬܝܚܐ** *a picture*, from the Persian **ܫܟܠ**. 3rd. The euphonic changes of a vowel in consequence of this termination; e. g. **ܕܡܠܚܐ** *a melon-field*, instead of **ܕܡܠܚܐ**. 4th. The substitution of **ܐ** for the *f*-sound wherever it occurs.

NOTE 3.—Notwithstanding the multitude of foreign words introduced into Modern Syriac (of which many more are nouns than verbs, as is the case in the ancient language, and as we should naturally expect), it is worthy of remark that the language has preserved in a good degree its identity, and its own grammatical structure. There are indeed cases where, for instance, the Turkish perfect participle is dragged bodily into a Syriac sentence. Thus, **ܕܡܠܚܐ ܕܡܠܚܐ** *he became injured*. So, too, the Persian **ܢܝܫܬ** *there is not*, which the Nestorians use to express annihilation; e. g. **ܕܡܠܚܐ ܕܡܠܚܐ** *he became annihilated, or he vanished*. These liberties, however, are not very common; and it may safely be affirmed that the Modern Syriac has in this respect fared better than the Ancient did at one period, from the influx of Greek idioms. We never find such a mingling of languages, to take an example from Sir William Jones, as “The true *lex* is *recta ratio*, conformable *naturæ*, which, by commanding, *vocet ad officium*, by forbidding, *a fraude deterreat*.”

NOTE 4.—We have been obliged to introduce a number of words from the English. We, however, first draw on the Modern Syriac, so far as in the current meaning of its words, or by accommodation, it will serve our purpose. In case we meet with difficulty there, we go to the Ancient, which has been very useful in furnishing us with scientific and other terms; next, to the Persian or Turkish, the former having the preference, as being by far the more cultivated of the two; and, last of all, to our own language. If this is not always the rule, it always ought to be.

COMPOSITION OF NOUNS.

The Modern Syriac, like the Ancient and the Hebrew, does not favor the extensive use of compound words. The influence which the study of the Greek by the Nestorians had on their language has long since passed away; and though some of the compounds formed in imitation of the Greek are still retained, there is no tendency to increase the number. As examples of the compound nouns now in use may be mentioned, **ܐܝܠܐ ܕܥܝܢܐ** *ivory*; **ܐܝܠܐ ܕܝܠܐ** *an echo*, literally *the daughter of the voice*; **ܐܝܠܐ ܕܝܕܐ** *a thimble*, literally *the daughter of the finger*; **ܥܡܕܐ ܫܝܬܐ** *black-faced*, i. e. *guilty*; **ܥܡܕܐ ܠܝܬܐ** *white-faced*, i. e. *innocent*. Compound nouns and adjectives have also been introduced somewhat from other languages; e. g. **ܕܡܝܬܐ ܕܝܕܐ** *bad color*; **ܫܝܬܐ ܕܝܠܐ** *a boundary*; and **ܕܡܝܬܐ ܕܝܠܐ** *a cellar*; all of which are from the Persian.

ADJECTIVES.

Adjectives undergo a change of termination, corresponding with the change of gender and number.

GENDER.

Adjectives which are purely Syriac, and indeed nearly all which end in **ܐ**, form the feminine singular by changing this termination into **ܐܐ**; e. g. **ܕܡܝܬܐ ܕܝܠܐ** *beautiful*, the feminine of which is **ܕܡܝܬܐ ܕܝܠܐܐ**; **ܕܡܝܬܐ ܕܝܠܐ** *small*, feminine **ܕܡܝܬܐ ܕܝܠܐܐ**.

A few adjectives ending in 2' form their feminine by changing 2' into 2. Thus, we have **ܕܚܕܐ**, feminine **ܕܚܕܐ**; **ܕܚܕܐ** blind, feminine **ܕܚܕܐ**; **ܕܚܕܐ** dumb, feminine **ܕܚܕܐ**; **ܕܚܕܐ** bold, feminine **ܕܚܕܐ**; **ܕܚܕܐ** energetic, fem. **ܕܚܕܐ**. See what is said of **ܕܚܕܐ**, etc., where the gender of nouns is treated of.

The masculine and feminine plural are the same.

NUMBER.

The plural of adjectives is generally formed, like that of regular nouns, by changing the vowel ̣ of the last syllable into ̣, and writing the two dots called s'amee above the word.

There are some adjectives which do not admit of variation, either as regards gender or number; such as **ܕܚܕܐ** good, **ܕܚܕܐ** late, **ܕܚܕܐ** straight, **ܕܚܕܐ** necessary or proper, etc. These are usually borrowed from other languages, and do not end in 2'.

CASE.

Adjectives in Modern Syriac undergo no change of case.

COMPARISON.

Adjectives are not compared by a change of termination, as in English, Persian, and many other languages. To express in Modern Syriac the idea: "This is larger than that," we use the phrase **ܕܚܕܐ ܕܚܕܐ ܕܚܕܐ** this from that is great. "That is smaller than this," is expressed by the words **ܕܚܕܐ ܕܚܕܐ ܕܚܕܐ**, the literal translation of which is that from this is small; **ܕܚܕܐ** being used like *than* in English, as in other Shemitish languages.

A comparison is also frequently made by prefixing **ܕܚܕܐ** or **ܕܚܕܐ** to the adjective, when the idea is that of excess; as **ܕܚܕܐ ܕܚܕܐ ܕܚܕܐ** I am stronger than thou. So

ܕܬܐ and **ܬܐܬܐ** in Anc. Syr., and **יִזְהַר** rarely in Hebrew. The superlative degree is expressed in several different methods:

1. By the article prefixed, when the connection shows what is intended. Thus, in speaking of a family, we may say **ܕܬܐ ܘܚܕܐ ܬܐ** *he is the small one*, i. e. the smallest. Compare the Hebrew (Nordh. § 790). In the Ancient Syriac, even the article or pronoun may be dispensed with. See 1 Sam. 16 : 11, Gen. 42 : 13. So also rarely in the Modern, as Matt. 22 : 36.

2. By the use of **ܕܬܐ**, **ܕܬܐ**, or **ܕܬܐ**; e. g. **ܕܬܐ ܕܬܐ** *he is the best of them*, literally, *from all of them he is good*. So for **ܕܬܐ** we may substitute **ܕܬܐ**, or for **ܕܬܐ**, **ܕܬܐ**; e. g. **ܕܬܐ ܕܬܐ ܕܬܐ** *from them he is good*. This, it will be seen, is properly the comparative form. See ancient usage in Matt. 13 : 32.

3. The superlative is sometimes formed, as in the cognate languages, when a word is repeated and put into what we may call the genitive plural; e. g. **ܕܬܐ ܕܬܐ ܕܬܐ** *Holy of holies*; **ܕܬܐ ܕܬܐ ܕܬܐ** *heaven of heavens*; **ܕܬܐ ܕܬܐ ܕܬܐ** (anc. **ܕܬܐ ܕܬܐ ܕܬܐ**) *servant of servants*; **ܕܬܐ ܕܬܐ ܕܬܐ** (ancient **ܕܬܐ ܕܬܐ ܕܬܐ**) *King of kings*.

4. A kind of superlative is formed by adding **ܕܬܐ** or **ܕܬܐ** to the positive; e. g. **ܕܬܐ ܕܬܐ** or **ܕܬܐ ܕܬܐ** *very minute*. Sometimes both are used together, to increase the intensity; e. g. **ܕܬܐ ܕܬܐ ܕܬܐ** *exceedingly minute*.

DERIVATION OF ADJECTIVES.

1. Adjectives are formed by changing the final **ܬܐ** of nouns into **ܬܐ**, or, when they do not end in **ܬܐ**, by adding **ܬܐ**; e. g. **ܕܬܐ ܕܬܐ** *bright*, from **ܕܬܐ** *light*; **ܕܬܐ** *watery*, from **ܕܬܐ** *water*; **ܕܬܐ** *powerful*, from **ܕܬܐ** *power*; **ܕܬܐ** *mighty*,

from **ኃዕ** *might*; **ኢዕዕል** *dusty*, from **ዕል** *dust*. This class of adjectives is very numerous.

2. They are formed by changing the termination **𐤀** into **𐤁** or **𐤂**; e. g. from **𐤏𐤍𐤁** *peace*, **𐤏𐤍𐤁𐤁** *peaceful*; from **𐤏𐤍𐤁𐤁** *heaven*, **𐤏𐤍𐤁𐤁𐤁** *heavenly*; from **𐤏𐤍𐤁𐤁** *earth*, **𐤏𐤍𐤁𐤁𐤁** *earthly*.

3. They are formed by changing the termination of adjectives into **ꠘꠤꠘꠦ**. Thus, from **ꠘꠤꠘꠦ** *red*, we have **ꠘꠤꠘꠦꠘꠤꠘꠦ** *ruddy*; from **ꠘꠤꠘꠦ** *black*, **ꠘꠤꠘꠦꠘꠤꠘꠦ** *blackish*.

4. Diminutives, which are often terms of endearment, are formed from adjectives in the same way as from nouns; e. g. **זֵיטְזֵיטְ**, from **זָטָן** *small*; **זֵיטְזֵיטְ**, used as a noun, *little beauty*, from **זָבֵיטְ** *beautiful*; **זֵיטְזֵיטְ**, from **זָבֵיטְ** *minute*, etc.

5. A great number of perfect participles, belonging to intransitive verbs of the first class, are used as adjectives in both genders and numbers: **ܐܬܬܐܠܡ** *decayed*, from **ܐܬܠܡ** *to decay*; **ܡܕܝܬܐ** *sick*, from **ܡܕܝܬ** *to sicken, be sick*; **ܕܝܬܐ** *thick, stubborn*, from **ܕܝܬ** *to be thick, stubborn*; **ܕܝܬܐ** *pure*, from **ܕܝܬ** *to be or become pure*; **ܕܝܬܐ** *sweet*, from **ܕܝܬ** *to be or become sweet*. So is it in Anc. Syr. to a more limited extent (Hoff. § 87, 10).

Sometimes the adjective is distinguished from the participle by taking ʾ over its first radical; e. g. **كَلِمَةٌ** *lean*, from **كَلِمَ** *to be or become lean*; while the participle is **كَلِمٌ**; **كَلِمٌ** *pleasant*, from **كَلِمَ** *to be pleasing to*; the participle is **كَلِمٌ**; **كَلِمٌ** *soft*, from **كَلِمَ** *to be or become soft*; participle **كَلِمٌ**; **كَلِمٌ** *idle or vain*, from **كَلِمَ** *to be or become idle or vain*; participle **كَلِمٌ**. Compare, in Anc. Syr., **كَلِمٌ** and **كَلِمٌ**.

In both these classes of verbal adjectives, the signification sometimes differs from that of the root; e. g. **سَمِيءٌ**, which often means *slow*, from **سَمِيَ** to rest, be quiet.

6. Adjectives denoting quality are formed from verbs, just as one class of nouns denoting the agent, by inserting **و** between the second and third radicals and giving **ـُ** to the first and last; e. g. **سَامِعٌ** apt to learn, from **سَمِيَ** to learn; **سَافِرٌ** swift, from **سَفِيَ** to run; **سَاهِدٌ** passionate, from **سَدَتَ** to be or become angry; **سَاهٍ** sour, from **سَمِيَ** to be or become sour; **سَاهِدٌ** skittish, from **سَدَتَ** to be or become skittish.

The same word is frequently used both as a noun and an adjective; but this gives rise to no new forms, and it is easy to know in a particular case whether the word is used as an adjective, by the connection.

NUMERALS.

1. *Cardinals*.—These are so nearly like the cardinals of the ancient language, that they may be readily recognised. A list of them is given below, as they are used in Oroomiah, and printed in our books.

سَدَٓٓ one.	سَدَٓٓ سَمِٓٓ eleven.	سَدَٓٓ سَمِٓٓ سَمِٓٓ twenty-one.
سَدَٓٓ two.	سَدَٓٓ سَمِٓٓ سَمِٓٓ twelve.	سَدَٓٓ سَمِٓٓ سَمِٓٓ سَمِٓٓ twenty-two.
سَدَٓٓ three.	سَدَٓٓ سَمِٓٓ سَمِٓٓ سَمِٓٓ thirteen.	سَدَٓٓ سَمِٓٓ thirty.
سَدَٓٓ four.	سَدَٓٓ سَمِٓٓ سَمِٓٓ سَمِٓٓ fourteen.	سَدَٓٓ سَمِٓٓ forty.
سَدَٓٓ five.	سَدَٓٓ سَمِٓٓ سَمِٓٓ سَمِٓٓ fifteen.	سَدَٓٓ سَمِٓٓ fifty.
سَدَٓٓ six.	سَدَٓٓ سَمِٓٓ سَمِٓٓ سَمِٓٓ sixteen.	سَدَٓٓ سَمِٓٓ sixty.
سَدَٓٓ seven.	سَدَٓٓ سَمِٓٓ سَمِٓٓ سَمِٓٓ seventeen.	سَدَٓٓ سَمِٓٓ seventy.
سَدَٓٓ eight.	سَدَٓٓ سَمِٓٓ سَمِٓٓ سَمِٓٓ eighteen.	سَدَٓٓ سَمِٓٓ eighty.
سَدَٓٓ nine.	سَدَٓٓ سَمِٓٓ سَمِٓٓ سَمِٓٓ nineteen.	سَدَٓٓ سَمِٓٓ ninety.
سَدَٓٓ ten.	سَدَٓٓ سَمِٓٓ twenty.	سَدَٓٓ سَمِٓٓ one hundred.

ܐܢܬܝܢܐ two hundred.	ܐܬܬܝܬܬܐ seven hundred.
ܬܠܬܐ three hundred.	ܐܬܬܝܬܬܐ eight hundred.
ܕܠܬܬܐ four hundred.	ܬܠܬܐ nine hundred.
ܡܝܬܬܐ five hundred.	ܠܬܬܐ one thousand.
ܬܠܬܐ six hundred.	

NOTE.—In the mountains of Koordistan the cardinals still more closely resemble those anciently used. From one to ten inclusive they have both the masculine and feminine genders; and in some of them, the same apparent anomaly exists as in the Ancient Syriac and the Hebrew (Hoff. § 99, 1, and Nordh. § 611), of masculine numerals joined with feminine nouns, and feminine numerals with masculine nouns. A few are given as a specimen :

Fem.	Masc.	Fem.	Masc.
ܫܬܐ	ܬܠܬܐ	ܬܠܬܐ	ܬܠܬܐ
ܕܠܬܬܐ	ܕܠܬܬܐ	ܕܠܬܬܐ	ܕܠܬܬܐ
ܕܠܬܬܐ	ܕܠܬܬܐ	ܕܠܬܬܐ	ܕܠܬܬܐ
ܕܠܬܬܐ	ܕܠܬܬܐ	ܕܠܬܬܐ	ܕܠܬܬܐ
ܕܠܬܬܐ	ܕܠܬܬܐ	ܕܠܬܬܐ	ܕܠܬܬܐ

The expressions ܬܠܬܐ, ܕܠܬܬܐ, ܕܠܬܬܐ, etc., like ܬܠܬܐ, ܕܠܬܬܐ, ܕܠܬܬܐ, etc., in Anc. Syr., denote, respectively, *double, triple, quadruple*, etc. So we have also ܬܠܬܐ ܕܠܬܬܐ *twice as much*; ܬܠܬܐ ܕܠܬܬܐ *three times as much*. ܬܠܬܐ ܕܠܬܬܐ, ܬܠܬܐ ܕܠܬܬܐ, ܬܠܬܐ ܕܠܬܬܐ, etc., denote the fractions *one half, one third, one fourth*, etc. The words ܬܠܬܐ, ܕܠܬܬܐ, etc., seem to have become obsolete.

The Modern Syriac uses the Persian word ܬܠܬܐ (*time*), to express *once, twice, thrice*, etc. Thus, ܬܠܬܐ, ܕܠܬܬܐ, ܬܠܬܐ, just as we find ܬܠܬܐ in the Ancient Syriac. Sometimes the word ܬܠܬܐ *a foot*, is used; e. g. ܬܠܬܐ, ܕܠܬܬܐ. So in Hebrew ܬܠܬܐ. So, too, ܬܠܬܐ (سفر)

a journey; e. g. **זֶה עָבַדְתִּי בְּמַסְעִי**, *this time* (literally journey) *I slept well*. The Persian word **دُخْت** (کرت) is sometimes used in the same way.

NOTE.—It has been supposed that the above mentioned use of the word *foot* in these languages is derived from the beat of the foot in music. This is probably a mistake. It is applied to travelling, and not to other things. Thus, we may say “I came two feet,” i. e. two times; but not “I read two feet.” So in the Turkish, they say “I came two roads,” with the same signification. **سُفَر**, as noted above, is used in a more extended sense.

The cardinals also take suffixes; as, for example, **אֲנִי** or **אֲנִי־וְאַתָּה** both of us; **אַתָּה־וְהוּא**, **אַתָּה־וְהוּא־וְאֲנִי** both of you; **אֲנִי־וְאַתָּה־וְהוּא** both of them; **אֲנִי־וְאַתָּה־וְהוּא־וְהוּא** all three of us; **אַתָּה־וְהוּא־וְאֲנִי** all three of you; **אֲנִי־וְאַתָּה־וְהוּא־וְהוּא** all three of them. Similar forms are used up to **אֲנִי־וְאַתָּה־וְהוּא־וְהוּא־וְהוּא**, inclusive, and are nearly the same in Oroomiah and Koordistan. It may be remarked here that *all of us* is expressed by **אֲנִי** or **אֲנִי־וְאַתָּה**; *all of you*, by **אַתָּה־וְהוּא**, **אַתָּה־וְהוּא־וְאֲנִי**, etc.

Distributives, as in Anc. Syr., are formed by a repetition of the cardinal numbers; e. g. **אֶחָד אֶחָד** two by two, etc., though they are now often connected with **וְ**, as, **אֶחָד וְאֶחָד**. So in Hebrew (Nordh. § 947).

2. *Ordinals*.—The original termination, which, added to the cardinal, made it an ordinal, has been lost in Oroomiah, with a single exception. This is **אֶחָד** masc., **אֶחָדָה** fem., denoting *first*. Sometimes we use others, as in the gram. term **אֶחָד וְאֶחָד** *third person*; but they are taken from the ancient rather than from the current usage. The other ordinals are formed by prefixing **בְּ** to the cardinal. Thus, **בְּאֶחָד** *the third village*; **בְּאֶחָדָה** *the tenth line*. This was also used in the ancient language: Matt. 16: 21.

The names of the days of the week are as follows :

ܣܡܝܬܐ Sunday.	ܬܠܬܐܝܬܐ Thursday.
ܕܡܝܬܐ Monday.	ܠܝܬܐ Friday.
ܬܝܬܐ Tuesday.	ܫܬܬܐ Saturday.
(ܕܕܝܬܐܝܬܐ) ܕܕܝܬܐܝܬܐ Wednesday.	

In Koordistan, Tuesday is ܬܝܬܐ. The names of the other days are the same.

A D V E R B S.

The ancient termination ܐܝܬܐ of adverbs is still occasionally retained in our books, and is heard more or less in Koordistan, but is not at all used in common conversation in Oroomiah. Many of the adverbs and adverbial expressions given below are identical with those in the Ancient Syriac, while many others are of more recent origin, or borrowed from other languages. An attempt is made to classify them; but such an attempt must always be somewhat unsatisfactory, as the same adverb in one connection may be an adverb of place, in another, of time, etc.

M. signifies that the adverb is used only in the mountains; P., that it is of Persian, T., that it is of Turkish, and K., that it is of Koordish, origin; A., that it is from the Ancient Syriac; Ar., that it is from the Arabic. As might be expected, many of these have been modified and corrupted.

1. *Adverbs of Place and Order.*

ܐܝܬܐ } where? where.	ܬܠܬܐܝܬܐ } below, beneath.
ܕܝܬܐ } A. whither? whither.	ܕܝܬܐ } A. downwards.
ܡܝܬܐ } whence? whence.	ܬܠܬܐܝܬܐ } A. behind.
ܕܝܬܐ } here.	ܕܝܬܐ } A. backwards.
ܕܝܬܐ } A. hither, here.	ܕܝܬܐ } A. within.
ܡܝܬܐ } hence.	ܕܝܬܐ } A. this way.

כִּסְתֵּה חֲזֵק	A. that way.	בְּרִשְׁתִּי	A. first.
לְחֵדָּה	A. without.	רָחֵק	far.
עֲלֵה	up, above.	מִרְחֵק	A. from afar.
לְעֵלָּה	upwards.	רָחֵק רָחֵק	A. headlong.
בְּתוֹכָהּ	A. in the midst.	שָׁמָּה	there, thither
קִרְבָּן	A. near.	לְהֵרָחֵק	A. thither.
לְפָנֶיךָ	A. before.	שָׁמָּה שָׁמָּה	yonder.
קִדְמָה	A. forwards.		

2. Adverbs of Time.

עַתָּה	now.	אַחֲרָיִךְ	after.
עַד עַתָּה	until now.	אַחֲרָיִךְ	after.
מֵעַתָּה	henceforth.	מֵעַתָּה	A. after.
מֵעַתָּה לְעַד	henceforth.	אַחֲרָיִךְ עַתָּה	afterwards.
מֵעַתָּה קִדְמָה	before now.	אַחֲרָיִךְ עַתָּה	afterwards.
הַיּוֹם	A. to-day.	שָׁנָה עֹשֶׁת	last year, next year.
אָז	then.	בְּעֶשְׂרֵי	in the evening.
מֵעַתָּה	P. from that time.	בְּרִשְׁתִּי	quickly.
אָז	(εἴτε) then, there-upon.	מֵעַתָּה	P. long ago.
לַיְלָה	A. to-night.	הִנֵּנִי	behold me here.
מֵעַתָּה	when? when.	עַתְּדָה	P. late.
עַד מֵעַתָּה	A. how long?	עַתְּדָה	P. immediately.
מֵעַתָּה חֲזָק		עַתָּה	M. now.
or מֵעַתָּה חֲזָק	A. at what time?	עַתְּדָה	K. M. slowly.

(as vulgarly spoken)

הָעַד	P. never, ever.	מֵבִיטִי	A. again.
עַד	A. until.	מֵבִיטִי	A. again.
עַתָּה	P. { now, while as yet.	מֵבִיטִי	
מֵבִיטִי	first.	מֵבִיטִי	M. again.
מֵבִיטִי	P. always.	מֵבִיטִי	A. suddenly.
עַתָּה	A. { while, while as yet.	מֵבִיטִי	P. & T. suddenly.
עַתָּה	A. { at that time, then.	מֵבִיטִי	A. slowly.
הֵן	there he is.	מֵבִיטִי	A. & P. { many times, often.
כְּעֵת	a little (time).	מֵבִיטִי	A. { to-morrow, yes- terday.
כְּעֵת	presently.	מֵבִיטִי	A. { to-morrow (morning).
מֵבִיטִי	A. & P. sometimes.	מֵבִיטִי	A. before.
מֵבִיטִי	sometimes.	מֵבִיטִי	before.
מֵבִיטִי	A. at last.	מֵבִיטִי	before.
מֵבִיטִי	A. { how often, as often.	מֵבִיטִי	before now.
מֵבִיטִי	A. & P. { how often? how often.	מֵבִיטִי	A. at first.
מֵבִיטִי	A. { when, while, etc.	מֵבִיטִי	at first.
מֵבִיטִי	M. a little (while).	מֵבִיטִי	before now.
מֵבִיטִי	at dawn.	מֵבִיטִי	A. { yesterday, to-morrow.

3. Adverbs of Manner and Quality.

מְאֵד	A. especially.	מְאֵד	only.
מְאֵד	so much.	מְאֵד	P. finally, in a word.
מְאֵד	T. topsy-turvy.	מְאֵד	A. more, again.
מְאֵד	A. also.	מְאֵד	M. more, again.
מְאֵד	T. (hand by hand) quickly.	מְאֵד	A. as, like as.

זַיִן T. only.	וְ P. also.
הֵנָּה { (when one is called) here I am.	כַּמֶּנֶּה K. M. so many.
הֵנָּה P. { then, now then, therefore.	בְּיָדָא P. easily.
כַּמֶּנֶּה , כַּמֶּנֶּה P. more.	בְּיָדָא K. M. in vain, freely.
בְּיָדָא P. doubtless.	בְּיָדָא P. exactly.
בְּיָדָא T. scarcely.	בְּיָדָא so, thus.
בְּיָדָא P. perhaps.	בְּיָדָא P. more.
בְּיָדָא K. M. freely.	בְּיָדָא K. M. certainly.
בְּיָדָא P. enough.	בְּיָדָא A. at last.
בְּיָדָא } P. together.	בְּיָדָא A. at last.
בְּיָדָא } P. together.	בְּיָדָא } together.
בְּיָדָא { (vulgar בְּיָדָא) how? like as.	בְּיָדָא } A. together.
בְּיָדָא T. evenly, correctly.	בְּיָדָא T. freely, in vain.
בְּיָדָא P. truly.	בְּיָדָא a little.
בְּיָדָא A. yes (בְּיָדָא).	בְּיָדָא a very little.
בְּיָדָא P. in vain.	בְּיָדָא P. in short.
בְּיָדָא P. quietly, gently.	בְּיָדָא } let it not be so.
בְּיָדָא } so, thus.	בְּיָדָא } A. let it not be so.
בְּיָדָא } so much.	בְּיָדָא A. badly.
בְּיָדָא } A. so, thus.	בְּיָדָא M. why?
בְּיָדָא } so much.	בְּיָדָא A. would that.
בְּיָדָא P. { certainly (vul- garly בְּיָדָא).	בְּיָדָא { yes (to a question put negatively).
בְּיָדָא P. at all, not at all.	בְּיָדָא P. certainly, truly.
	בְּיָדָא P. to wit, namely.

כָּבֵד	K. quite, completely.	לָמָּה	why?
לֹא	not.	לָמָּה	why?
כָּבֵד	quite, completely.	לָמָּה	Ar. hard.
כָּבֵד	A. { how much, how many?	לָמָּה	M. quite.
לֹא	A. no, not.	לָמָּה	Ar. never, not at all.
לֵב	let it be so.	לָמָּה (מ)	peradventure.
לֵב	P. truly.	לָמָּה	A. much.
לֵב	P. unless.	לָמָּה	P. with ease.
לֵב	A. verily.	לָמָּה	P. perfectly.
לֵב	M. how? how.	לָמָּה לֵב	P. A. after a sort.
לָמָּה	{ together (vulgar לָמָּה).	לָמָּה	T. would that.
לָמָּה	{ quietly.	לָמָּה	{ truly.
לָמָּה	{ A. very quietly.	לָמָּה	{ A. in truth.
לָמָּה	A. badly, ill.	לָמָּה	P. about, nearly.
לָמָּה	K. well.		

Remarks.

The preceding list of adverbs and adverbial expressions might no doubt be extended, especially by noting down adjectives used in an adverbial sense, such as **לְבָרָה** *lightly*, **לְבָרָה** *heavily*, etc. On the other hand, there are no doubt words in the preceding list which are not adverbs, and which are classed here, partly for convenience, and partly because other grammarians have placed them here. Indeed, without a most careful attention to derivation, one can hardly arrive at certainty on this point. We should not criticise a Latin grammarian for calling *utinam* an adverb, but we should hardly consider the corresponding *would that* as an adverb. The ancient **וְהָיָה** (הָיָה) is no doubt a verb, and yet, as at present used, partakes more of the nature of an adverb. It is spoken, as given above, **וְהָיָה** or **וְהָיָה**.

As to the derivation of these adverbs, it is by no means certain that they are all referred to the right source, and it would occupy much space if each one were to be discussed individually; a few only will be alluded to.

In the modern lang., we find **כִּזְכָּה**, **כִּזְכָּה**; in the ancient, **כִּזְכָּה**. In Koordistan, we often hear **כִּזְכָּה** *just here*; with which compare **כִּזְכָּה** (*is ipse*), etc., in the ancient (Hoff. § 45, Annot. 5). Again, in the modern, we find **כִּזְכָּה**; in the ancient, **כִּזְכָּה**; in the modern, **כִּזְכָּה**; in the ancient, **כִּזְכָּה**. **כִּזְכָּה** is in some parts of Koordistan pronounced **כִּזְכָּה**, which probably throws light on its derivation. **כִּזְכָּה**, **כִּזְכָּה** may be **כִּזְכָּה**, etc., **כִּזְכָּה** being used with masculine as well as feminine nouns, as stated previously. **כִּזְכָּה** is no doubt **כִּזְכָּה**, a mongrel word, although **כִּזְכָּה** is now pretty well naturalized in Syriac. In the modern, we find **כִּזְכָּה**; in the ancient, **כִּזְכָּה**. In the modern we find **כִּזְכָּה**; in the ancient, **כִּזְכָּה**. We also now hear occasionally **כִּזְכָּה**.

כִּזְכָּה and **כִּזְכָּה** might perhaps better be classed with verbs than adverbs. **כִּזְכָּה** is regularly inflected in all the persons and in both numbers, like **כִּזְכָּה** *I am*. Thus, **כִּזְכָּה** *here thou art*; **כִּזְכָּה** *here they are*. Sometimes **כִּזְכָּה** is joined with it; e. g. **כִּזְכָּה** **כִּזְכָּה** *here he is*. **כִּזְכָּה**, referring always to distant objects, can be used only in the third person; e. g. **כִּזְכָּה** *there she is*; **כִּזְכָּה** *there they are*. **כִּזְכָּה** is probably a corruption of **כִּזְכָּה**, and **כִּזְכָּה** in its turn of **כִּזְכָּה**, **כִּזְכָּה** *this*. **כִּזְכָּה** is probably from **כִּזְכָּה** *to happen*. **כִּזְכָּה**, etymologically speaking, should be written with **כ**; but as the *t* is aspirated in some districts, it seems most proper to use **כ**.

It will of course be understood that these adverbs may many of them be combined to form a new adverbial expression. Thus, **כִּזְכָּה** *until*, and **כִּזְכָּה** *where*, when combined (**כִּזְכָּה**), denote *until where*, i. e. *how far*?

The Nestorians have no adverbs for *almost*, *too much*, *too far*, etc. *Almost* is expressed by a circumlocution. Thus, if we wish to say "he almost died," we use the phrase **ܠܚܝܬ ܕܡܪܬܝܢ ܕܡܪܬܝܢ ܕܡܪܬܝܢ**, literally, *a little remained that he should die*. So if we wish to say "too much," we say **ܐܘܪܝܬ ܕܡܪܬܝܢ ܕܡܪܬܝܢ** *more than is necessary or proper*. Next, whether an adjective or adverb, is expressed indirectly, some additional words being supplied to give definiteness to the meaning. In hearing a class recite, if we wish to call on the next, we say **ܠܡܬܝܢ ܕܡܪܬܝܢ** *that other*. Next week is **ܠܡܬܝܢ ܕܡܪܬܝܢ** *the coming week*. Last week is **ܠܡܬܝܢ ܕܡܪܬܝܢ** *the week that (just) passed*. In the same way we can express *last month*, *last year*, etc.; though for the latter there is the word **ܠܡܬܝܢ ܕܡܪܬܝܢ**.

Some of these adverbs in common conversation are abbreviated, as is the case with words in all languages. Thus, **ܠܡܬܝܢ ܕܡܪܬܝܢ** *where is he?* becomes **ܠܡܬܝܢ ܕܡܪܬܝܢ**. **ܠܡܬܝܢ ܕܡܪܬܝܢ ܕܡܪܬܝܢ** *henceforth* (literally, *from now to after it*) becomes **ܠܡܬܝܢ ܕܡܪܬܝܢ**. So too, **ܠܡܬܝܢ ܕܡܪܬܝܢ** *thenceforth* (literally, *from then to after it*). These might with propriety be written with final **ܐ**.

A word of explanation is necessary in regard to the adverbial expressions **ܠܡܬܝܢ ܕܡܪܬܝܢ** and **ܠܡܬܝܢ ܕܡܪܬܝܢ**. **ܠܡܬܝܢ** and **ܠܡܬܝܢ** are properly prepositions, and have the suffix-pronouns connected with them. Thus, to express the idea "I am going backwards," we should say **ܠܡܬܝܢ ܕܡܪܬܝܢ ܕܡܪܬܝܢ**, literally, *I am going towards after me*, i. e. backwards. So we say **ܠܡܬܝܢ ܕܡܪܬܝܢ ܕܡܪܬܝܢ** *I am going towards after you*. The usage is the same in regard to **ܠܡܬܝܢ**. It is only when the nominative and the suffix-pronoun refer to the same person, that the expression can be called adverbial. Compare the use of **ܠܡܬܝܢ** and **ܠܡܬܝܢ** in the ancient language. (See John 18 : 6, Lam. 1 : 8, Jer. 7 : 24, etc.). Instead of using the suffixes, we have sometimes written **ܠܡܬܝܢ** and **ܠܡܬܝܢ**; and these are heard more or less among the people.

ܠܡܬܝܢ sometimes takes suffixes, as in the phrase **ܠܡܬܝܢ ܕܡܪܬܝܢ** *he got wet until his here*, i. e. up to a place indicated by the hand. So does **ܠܡܬܝܢ**; e. g. **ܠܡܬܝܢ ܕܡܪܬܝܢ** *enough for you*.

PREPOSITIONS.

It will be sufficient in this sketch of Modern Syriac grammar to give a list of the most common prepositions, and expressions equivalent to the prepositions of other languages. They are as follows:

$\left. \begin{array}{l} \text{ܠܗܝܟܝܠܐ} \\ \text{ܠܗܝܟܝܠܐ} \end{array} \right\} \text{A.}$	according to.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. in the midst of.
$\left. \begin{array}{l} \text{ܠܗܝܟܝܠܐ} \\ \text{ܠܗܝܟܝܠܐ} \end{array} \right\} \text{A.}$	according to.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	M. beside.
$\text{ܠܗܝܟܝܠܐ} \text{ A.}$	(equivalent to ܠܗܝܟܝܠܐ , not much used).	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. of.
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. around.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. without.
$\text{ܠܗܝܟܝܠܐ} \text{ A.}$	in, by means of, etc.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	beside, by the side of.
$\text{ܠܗܝܟܝܠܐ} \text{ in, by, etc.}$		$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. P. { against, oppos- ed to.
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. along by.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	{ from (pronounced ham).
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	M. along by.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. until.
$\text{ܠܗܝܟܝܠܐ} \text{ P.}$	without.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. around.
$\text{ܠܗܝܟܝܠܐ} \text{ A.}$	about, con- cerning.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	M. for.
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	for the sake of.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. to.
$\text{ܠܗܝܟܝܠܐ} \text{ A.}$	between, in the midst of, includ- ing.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	towards.
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	{ in regard to, concerning.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	towards, up to, near.
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	T. among.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	towards, up to, near.
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. P. over against.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	{ away from (French d'avec).
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. after.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. under.
$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. after.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. to the other side.
$\text{ܠܗܝܟܝܠܐ} \text{ P.}$	except.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. from (vulg. with).
$\text{ܠܗܝܟܝܠܐ} \text{ A.}$	inside of.	$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	A. instead of.
		$\text{ܠܗܝܟܝܠܐ} \text{ (ܐ)}$	P. except.

$\left. \begin{array}{l} \text{ܡܝܢ ܕܚܝܬܐ} \\ \text{ܡܝܢܬܐ} \end{array} \right\} \text{A. instead of.}$	$\text{ܡܝܢ ܕܚܝܬܐ} \text{ A. near.}$
$\text{ܡܝܢ ܕܚܝܬܐ} \text{ P. on account of.}$	$\left. \begin{array}{l} \text{ܡܝܢ ܕܚܝܬܐ} \\ \text{ܡܝܢ ܕܚܝܬܐ} \end{array} \right\} \text{A. before.}$
$\text{ܡܝܢ ܕܚܝܬܐ} \text{ on, upon, etc.}$	$\text{ܡܝܢ ܕܚܝܬܐ} \text{ A. about, in regard to.}$
$\left. \begin{array}{l} \text{ܡܝܢ ܕܚܝܬܐ} \\ \text{ܡܝܢ ܕܚܝܬܐ} \end{array} \right\} \text{A. } \left\{ \begin{array}{l} \text{off from, away} \\ \text{from.} \end{array} \right.$	$\text{ܡܝܢ ܕܚܝܬܐ} \text{ except.}$
$\text{ܡܝܢ ܕܚܝܬܐ} \text{ A. with.}$	$\text{ܡܝܢ ܕܚܝܬܐ} \text{ except.}$
$\text{ܡܝܢ ܕܚܝܬܐ} \text{ A. above.}$	$\text{ܡܝܢ ܕܚܝܬܐ} \text{ A. under.}$
$\text{ܡܝܢ ܕܚܝܬܐ} \text{ A. in the middle of.}$	$\text{ܡܝܢ ܕܚܝܬܐ} \text{ A. away from under.}$
$\text{ܡܝܢ ܕܚܝܬܐ} \text{ for.}$	

Remarks.

ܕ, **ܡܝܢ**, and **ܕ** never, as in the ancient language (e. g. **ܕܚܝܬܐ**, **ܕܚܝܬܐ**, etc.), take a vowel. Several prepositions are frequently joined together, especially if one of them is **ܡܝܢ**. These prepositions, in accordance with the analogy of the ancient language, receive suffixes, and are also followed by the separable pronouns, as in the expression **ܡܝܢ ܕܚܝܬܐ ܕܚܝܬܐ** *I asked from (of) him*.

A number of the prepositions, when joined with nouns, require **ܡܝܢ**, **ܕ**, or **ܡܝܢ** after them, and may be considered in such cases as having a doubtful claim to a place among prepositions. When they take suffixes, however, these are dispensed with; e. g. **ܡܝܢ ܕܚܝܬܐ** *he rose against us*; **ܡܝܢ ܕܚܝܬܐ ܕܚܝܬܐ** *he rose against Simon*. In the last example, **ܡܝܢ** is required. Those prepositions which occasionally thus employ **ܡܝܢ**, **ܕ**, or **ܡܝܢ**, have one of these placed after them in a parenthesis in the above list. **ܡܝܢ** is connected with its suffix by **ܕ** as sliding letters; e. g. **ܡܝܢ ܕܚܝܬܐ** *on our account*. So **ܡܝܢ ܕܚܝܬܐ** and **ܡܝܢ ܕܚܝܬܐ**, by **ܕ**; e. g. **ܡܝܢ ܕܚܝܬܐ** *towards thee*.

ܡܝܢ, **ܕ**, etc., are often pronounced *ullit*, *minit*, etc. The following is probably the explanation of it. The Ancient Syriac

CONJUNCTIONS.

כִּי P. if.	כִּי A. in that, because.	אוֹר or.
וְ A. also.	לָכֵן nevertheless.	אֵיִת either.
כִּי A. as.	לָכֵן P. then, therefore.	כִּי P. because.
כִּי but.	כִּי A. { that, in order that; (sometimes <i>because</i> , as John 4 : 22).	כִּי A. { yet, but yet.
כִּי A. but (ἀλλά).	כִּי A. that not, lest.	מִן A. than.
כִּי A. if.	כִּי T. also.	כִּי P. because.
כִּי A. { if not, un- less.	כִּי P. also.	כִּי T. although.
כִּי A. although.	וְ A. and.	כִּי { for that, in order that.
כִּי AR. T. { but, but yet.	כִּי K. also.	

INTERJECTIONS.

It should be understood that these interjections are not all classical, and that some of them may be called vulgar. But they are most of them in every-day use, and it is well to be acquainted with them.

לָמָּה why, pretty well!	שָׁמָּה hush!	לָמָּה push on!
לָמָּה not I! Oh!	לָמָּה well done!	לָמָּה tush!
לָמָּה alas!	לָמָּה { bless, O God! (AR.); (vulgar- ly, <i>well done</i> !).	לָמָּה O!
לָמָּה woe is me!	לָמָּה { push on! away! up!	לָמָּה AR. { O Lord! (generally used as a se- rious inter- rogative).
לָמָּה alas!	לָמָּה away with you!	לָמָּה well done!
לָמָּה huzzah, hurrah!	לָמָּה ah me!	לָמָּה silence!
לָמָּה O!	לָמָּה wonderful!	לָמָּה poh!
לָמָּה halloo!	לָמָּה behold!	לָמָּה pshaw!
לָמָּה Oh strange!	לָמָּה ho!	לָמָּה woe!
לָמָּה woe is me!		

SYNTAX.

It is by no means proposed here to reduce to a complete system the Syntax of the Modern Syriac; but merely to direct attention to some of its principal features. It may be stated, in general, that the relations in which words stand to each other are extremely simple, and present no serious obstacle to the acquisition of the language. The Nestorians rarely use long or involved sentences; and, indeed, the deficiency of their language in particles, compared with our own, almost precludes their doing so. While the structure of the language is thus unfitted for philosophical or mathematical precision, it is in many respects an excellent language for the business of every-day life, and we have no reason to complain that, as spoken by educated natives, it greatly lacks either dignity or force. It may also be added, that, considering the scantiness of its vocabulary, we are obliged to use circumlocutions less than would be expected.

THE ARTICLE.

It should be understood, as has been already intimated, that there is no emphatic state of nouns in the Modern Syriac, supplying in some degree the place of a definite article. Indeed, multitudes of nouns have taken the emphatic state as their ordinary form, and there is a strong tendency to suffix ܐ to all nouns which are derived from other languages; e. g. Turkish [?] كل, Modern Syriac ܕܠܐ *a buffalo*; Persian ماست, Modern Syriac ܡܥܣܐ *curdled milk*; Arabic مسكين, Modern Syriac ܡܥܬܝܐ *poor*.

In general, the pronouns ܐܢܝܐ, ܐܢܬܐ and ܐܝܬܐ are used for the definite article, but with far less latitude than ܐ in Hebrew. They are also omitted in multitudes of cases where *the* is employed in English; e. g. ܐܢܝܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ *were (the) men of (the) village there?* ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ *two times in (the) day*; ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ *when (the) world*

tempt me; **ܡܢ ܡܕܝܢܬܐ ܕܢܐܠܡܝܐ** whence came you? **ܡܢ ܡܕܝܢܬܐ ܕܢܐܠܡܝܐ** from (the) city; **ܐܘܬܪܝܬ ܡܢ ܡܕܝܢܬܐ ܕܢܐܠܡܝܐ** have you brought him out (the) horse?

Even in cases where the article in English denotes pre-eminence, as *the sun, the sky, the world*, etc., the Syriac omits it.

The definite article may be prefixed to an adjective, when separated in construction from its noun, or referring to a noun understood. This is quite a common idiom. For example, **ܐܬܝܬ ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *the great (man) came to-day*. In such cases the adjective is really used as a noun. In the ordinary construction of a qualifying adjective, it never takes the article, whether the noun it qualifies has one or not. Such expressions as in Hebrew **הָאָרֶץ הַטּוֹבָה**, **הָאָרֶץ הַזֹּאת** could not be admitted.

NOTE.—It need hardly perhaps be remarked that an adjective used as a predicate never takes the article. This is of course founded on the general principles of language, the predicate adjective being abstract and in some degree indefinite. Thus, in Hebrew, Greek and English it does not take the article; in Anc. Syriac it does not take the emphatic state (Hoff. § 118, 2); in German, Greek, etc. it is not necessarily inflected to agree with its noun. This is also true to some extent in Modern Syriac. Thus, we may say, for "These men are free," either **ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** or **ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**; in the latter case the adjective being in the singular.

The suffix-pronoun sometimes in a manner supplies the place of the definite article in English; e. g. **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *all of it (the) house, the whole house*, while **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** denotes *any house, every house*. So in Anc. Syr. (Hoff. § 123, 4). See both constructions in Rom. 3:19, **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** and **ܕܡܪܝܬܐ ܕܡܪܝܬܐ**.

The indefinite article **ܐܝܬܐ**, **ܡܪܝܬܐ** is prefixed less frequently than our indefinite article, but more frequently than in the ancient language (Hoff. § 109, 4). Take the following as an example of its use: **ܐܝܬܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** *a man rose in the meeting*. In the following example it would naturally

the preposition *of* in English. This **ܕ** is omitted in expressions such as **ܕܐܝܢܐ ܕܐܝܢܐ** *what kind (of) man*, not only **ܐܝܢܐ**, but the general form, corresponding with the idiom of the Persian and Turkish. Though educated Nestorians generally speak with grammatical correctness, it may be worth while to note as an exception the almost universal use of **ܕܐܝܢܐ** as if it were the singular and not the plural; e. g. **ܕܐܝܢܐ ܕܐܝܢܐ** *he is a son (i. e. inhabitant) of Degala*.

Nouns, as well as other words, are often repeated: (a.) to denote distribution or variety; e. g. **ܕܐܝܢܐ ܕܐܝܢܐ** *kinds, kinds, i. e. different kinds*; **ܕܐܝܢܐ ܕܐܝܢܐ** *colors, colors, i. e. different colors*; so with numerals: **ܕܐܝܢܐ ܕܐܝܢܐ** *one, one time, i. e. now and then*; so adverbs: **ܕܐܝܢܐ ܕܐܝܢܐ** *slowly, slowly, i. e. little by little*; (b.) to give intensity; e. g. **ܕܐܝܢܐ ܕܐܝܢܐ** *fragments, fragments, i. e., as we should say, a thousand fragments*; **ܕܐܝܢܐ ܕܐܝܢܐ** *exceedingly*, **ܕܐܝܢܐ ܕܐܝܢܐ** *very little indeed*; (c.) to supply the place of *each, each one*; e. g. **ܕܐܝܢܐ ܕܐܝܢܐ** *man, man, i. e. each man*. This last usage is rather borrowed from the ancient language than commonly heard, but we allow it a place in our books. In regard to the general idiom, compare the Ancient Syriac (Hoff. § 112, 2), and the Hebrew (Nordh. § 823).

There is also a curious, though perhaps vulgar, repetition of nouns, which is common to the Persian, Turkish, Armenian, and perhaps other languages of the East. In the repetition **ܕ** is substituted for the first letter of the word, if it begin with a consonant, or **ܕ** is prefixed, if it begin with a vowel. The idea is thus generalized; e. g. from **ܕܐܝܢܐ** *dirt*, we have **ܕܐܝܢܐ ܕܐܝܢܐ** *dirt and every thing of that sort*; from **ܕܐܝܢܐ** *minute*, **ܕܐܝܢܐ ܕܐܝܢܐ** *every little thing*, e. g. **ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ** *do not esteem, (literally, put a price on) the trifles of the world*.

ADJECTIVES.

A qualifying adjective in Modern Syriac, in the great majority of instances, as in Ancient Syriac (Hoff. §118, 1), and in Hebrew (Nordh. § 770), follows its noun; e. g. **ܐܝܬܐ ܡܠܝܬܐ** *old man*, **ܡܕܝܢܬܐ ܬܝܒܬܐ** *beautiful city*. The same rule holds where two or more epithets are joined to one noun: **ܒܝܬܐ ܥܠܝܐ ܐܬܝܬܐ** *a large and high house*. Also when the noun has a suffix, as **ܬܠܡܕܐ ܕܡܪܝܬܐ** *his firm law*. So in the ancient language (Hoff. § 122, 3).

A few adjectives more naturally precede their nouns; e. g. **ܕܕܝܐ**, **ܕܩܝܬܐ**, **ܕܕܐ**, etc., the latter being called an adjective, though in reality a noun (Nord. § 725, 1). Thus, **ܕܕܝܐ ܡܢܬܐ** *many horses*, **ܕܩܝܬܐ ܕܕܐ** *a good tree*. In these cases **ܕܕܝܐ ܡܢܬܐ** and **ܕܩܝܬܐ ܕܕܐ** would be also allowable.

An adjective may be placed before its noun to give increased emphasis; e. g. **ܕܕܝܐ ܕܕܐ ܕܕܐ** *a very great stone*. Another mode of giving emphasis, is to place the adjective at the head of the clause, and, after a brief pause, to repeat it; e. g. **ܕܩܝܬܐ : ܕܩܝܬܐ : ܕܩܝܬܐ : ܕܩܝܬܐ** *quick to learn, he is quick to learn; but wicked, he is wicked*.

A qualifying adjective in the modern language cannot be separated, as in the ancient (Hoff. § 118, Annot. 2), from its noun by words such as **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, etc.

An adjective used as a predicate is also almost always placed after the noun or pronoun to which it refers; e. g. **ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ** *that man is rich*, **ܕܐܝܬܐ ܕܐܝܬܐ** *the bread is sour*. The ancient language generally places the adjective before its substantive in such a case (Hoff. § 118, 2). So the Hebrew (Nordh. § 772). An inversion of the ordinary

construction may, however, be employed for emphasis; e. g. **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *very agreeable is he*, **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *blessed is your house*.

In regard to the demonstrative adjective pronouns, when used to qualify nouns, they are always placed before their nouns; e. g. **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *this dog*, **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *these donkeys*, **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *to this wicked man*. When the construction is different, we have followed the idiom of the Ancient Syriac or the Hebrew (Hoff. § 118, and Nordh. § 884).

Cardinals also uniformly precede their nouns; in which respect the Modern Syriac is unlike the Ancient (Hoff. § 117, 1). In the latter language they sometimes precede, sometimes follow. The Modern resembles more the Hebrew (Nordh. § 935) and English. In this also we have at times changed the idiom, as Gen. 11 : 1. Such expressions as **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** in the ancient language would not now be at all allowable.

SUBJECT NOMINATIVE AND VERB.

In general, the verb agrees with its subject nominative in number and person. There are, however, constructions *ad sensum*, as in the Ancient Syriac and most other languages, the mere grammatical form being neglected (Hoff. § 137).

When the subject nominative is of different persons, the rule found in Latin, Greek, and other languages, has place, that the first person is preferred to the second, and the second to the third. Thus, **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *you and I will go*, **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *you and he came*.

Verbs are often used impersonally, and then the feminine gender is employed, as a representative of the neuter gender in other languages; e. g. **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *it drew* (i. e. it occupied) *two hours*, **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *it is bad*, i. e. a bad thing, **ܕܕܢܐ ܕܡܥܬܐ ܕܠܐ ܫܬܐ** *it is a fear to you*, i. e. you are afraid (note, that **ܕܕܢܐ** is a vulgar and anomalous form of **ܕܕܢܐ**),

ܘܕܝܟܢ ܕܝܟܢ *it was a fear to us*, i. e. we were afraid. If the origin of the preterite tense has been correctly explained in the Etymology, we have in this example a curious reduplication, as will be seen by spelling **ܘܕܝܟܢ** with final **ܢ**, **ܘܕܝܟܢ ܕܝܟܢ**.

The feminine is in such cases always preferred; and yet, when translating from Anc. Syr., which uses the masculine as well as the feminine verb impersonally (Hoff. § 138, 3), we have sometimes followed that, rather than the spoken language; e. g. Matt. 13 : 40. See the same use of the feminine verb as an impersonal in Hebrew (Nordh. § 737, 2). Indeed, this disrespectful use of the feminine gender for an indefinite thing, results from the ideas of Orientals.

NOTE.—**ܕܝܟܢ ܕܝܟܢ**, in which case the verb is used impersonally and in the masculine, is hardly an exception to the general rule, as it has almost lost its power as a verb, like *if=gif=give*, in English.

In this connection may be mentioned such expressions as **ܕܝܟܢ ܕܝܟܢ ܕܝܟܢ** *there became to me a heart*, **ܕܝܟܢ ܕܝܟܢ** *there came on us his pity*, i. e. pity for him; where the verb seems first to be used impersonally, and then a masculine nominative to come in as an after-thought. This change of construction is not without its force, and may be at times preferable to the regular form.

The nominative absolute is very common in Modern Syriac, sometimes used emphatically, and sometimes without any such design; e. g. **ܕܝܟܢ ܕܝܟܢ ܕܝܟܢ** *Christ, he is mighty*, **ܕܝܟܢ ܕܝܟܢ ܕܝܟܢ** *your father, his hand will guide you*, **ܕܝܟܢ ܕܝܟܢ ܕܝܟܢ** *this Jacob, he also will go*. In these cases, it is emphatic; but it can hardly be considered so in the following example: **ܕܝܟܢ ܕܝܟܢ ܕܝܟܢ** *the rivers, their course would change*, which is simply saying, 'the course of the rivers would change.' See the same idiom in Anc. Syr. (Hoff. § 119), in Hebrew (Nordh. § 866, 1, b.), and in other languages.

On the other hand, the nominative is omitted altogether, when regarded as indefinite; as, for example, when ܐܢܝܢ or ܐܢܝܢ might be supplied. This usage, not uncommon in the Ancient Syriac (Hoff. § 138, 4), is far more common in the Modern, and is a substitute, as mentioned in the Etymology, for the passive verb; e. g. ܕܢ ܐܠܠܝܢ ܕܢ *men oppress us*, i. e. *we are oppressed*.

PREDICATE NOMINATIVE.

The proper place for the predicate nominative, with its qualifying words, is between the subject nominative and its verb; e. g. ܕܕܪܝܢܐ ܕܕܪܝܢܐ ܕܕܪܝܢܐ ܕܕܪܝܢܐ *drunkenness is great folly*. The rule, however, is variable. We may say, with a kind of emphasis, ܕܕܪܝܢܐ ܕܕܪܝܢܐ ܕܕܪܝܢܐ ܕܕܪܝܢܐ; the change of the usual construction, as in other cases, giving more force to the words.

VERB ܐܠܝܢ TO BE.

This is rarely omitted, the Modern Syriac differing in this respect from the Ancient Syriac (Hoff. § 146, 3), and the Hebrew (Nordh. § 701, 1, b.). Yet we at times find such examples as the following, some of them perhaps transferred by us from the ancient language, and others in universal use: ܕܕܢ ܕܕܢܐ ܕܕܢܐ *our father that in heaven*, ܕܕܢܐ ܕܕܢܐ *that under heaven*, Eph. 6 : 12, ܕܕܢܐ ܕܕܢܐ (let there be) *glory to God*, ܕܕܢܐ ܕܕܢܐ *he (is) calling you*, ܕܕܢܐ ܕܕܢܐ (it is) *necessary to read*.

NOTE.—The verb of existence is not omitted with the corresponding words ܕܕܢ and ܕܕܢ, nor always with ܕܕܢ. A person, in assenting to a remark, often says ܕܕܢܐ *your word*, for ܕܕܢܐ or ܕܕܢܐ.

OBJECT OF THE VERB.

The objective is often denoted, as in the Anc. Syr., by **ܕ** prefixed (vulgarly **ܕܕ**), and especially when intended to be definite; e. g. **ܕܕܝܢܐ ܕܝܢܐ** *I saw (to) that man*. But in a sentence like the following: **ܕܕܝܢܐ ܕܝܢܐ** *did you find a purse?* it is neither needed nor allowed. In common conversation it is also often dropped, for the sake of brevity, where we should expect to hear it. Like **א** in Hebrew (Nordh. § 835), **ܕ** does not seem to be so much a sign of the accusative, as to be used for directing special attention to any subject.

ܕ may also denote, as in Anc. Syr. (Hoff. § 114, 1), the same relation as the dative in Western languages; e. g. **ܕܕܝܢܐ ܕܝܢܐ** *I did service to the Khan*; **ܕܕܝܢܐ ܕܝܢܐ** *give to him that apple*. In this last example, **ܕܕܝܢܐ** for *him* would be perhaps more common. The idea may also be expressed without any preposition, as in Anc. Syr. (Hoff. § 122, 1): **ܕܕܝܢܐ ܕܝܢܐ** *he gave me a watch*.

Some verbs, as e. g. those of naming, clothing, anointing, asking, commanding, feeding, teaching, telling, filling, etc., are often followed by two objects, of which one generally, though not always, signifies a person. The noun denoting a person may have **ܕ** prefixed, but the other noun very rarely takes it, if at all; e. g. **ܕܕܝܢܐ ܕܝܢܐ** *he put clothes on that boy*; **ܕܕܝܢܐ ܕܝܢܐ** *this my son I will call him David*; **ܕܕܝܢܐ ܕܝܢܐ** *the field we will make it a vineyard*. The ancient language has very nearly the same usage (Hoff. § 141, 4, 5).

It may be well to remark that in many cases, where in English and other Western languages an object is viewed as direct, in Syriac it is regarded as indirect, and *vice versâ*.

This leads to the employment or omission of prepositions, in a way very different from the usages of our own language; e. g. **מַלְכֵּךְ מָלֵא מַיָּן** *you filled the vessel (with) water*; where the Syriac also admits of **בְּ** or **מִן**; **וְהָיָה מִן הַדֶּלֶת** *he entered from (by) the door*; **וְהָיָה מִן הַדֶּלֶת** *we told for him*; **וְהָיָה מִן הַדֶּלֶת** *he touched on us*; **וְהָיָה מִן הַדֶּלֶת** *if God show favor from (to) you*; **וְהָיָה מִן הַדֶּלֶת** *they will ascend (above) us*; **וְהָיָה מִן הַדֶּלֶת** *he kissed from my hand, i. e. he kissed my hand*. The modern language is, however, no more unlike the English in these respects than the ancient.

PRONOUNS.

The nominatives **אֲנִי**, **אַתָּה**, etc., are not generally expressed before the verb, unless for the sake of specification or emphasis, as the terminations of the verb prevent all ambiguity in regard to number and person. When emphasis is required, these pronouns are oftener placed after the verb than before it; e. g. **וְהָיָה מִן הַדֶּלֶת** *what am I to do, I?* **וְהָיָה מִן הַדֶּלֶת** *did you tell, you?* Sometimes the pronoun both precedes and follows: **וְהָיָה מִן הַדֶּלֶת** *we will go, we too*.

The pronoun, used as a subject nominative, and indeed any nominative, is occasionally separated by an intermediate clause from its verb; e. g. **וְהָיָה מִן הַדֶּלֶת** *they, before you came, saw*. The Modern Syriac, however, generally favors the simplest construction.

The pronoun is often employed as an absolute nominative, in the same manner as nouns; e. g., with the impersonal verb of existence, **וְהָיָה מִן הַדֶּלֶת** or **וְהָיָה מִן הַדֶּלֶת** *I, there is not to me, i. e. I have not*; **וְהָיָה מִן הַדֶּלֶת** *you, there will not be to you opportunity*; **וְהָיָה מִן הַדֶּלֶת**

he, his mercies are many; **ܕܒܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** but we, they blame us. See Matt. 26 : 11, and compare the ancient version. See also Hoff. § 121, 1.

It is to be noted that the very common idiom of the ancient language and the Hebrew, by which the pronoun takes the place of the substantive verb, finds no favor in the Modern Syr., in Oroomiah at least, though it is said to be heard sometimes in Koordistan (Hoff. § 121, 2). Nor is **ܐܬܐ** used pleonastically in the modern as in the ancient language (Hoff. § 123, 1); e. g. **ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**, 1 Tim. 5 : 9.

The governing noun in the modern as well as in the ancient language (Hoff. § 122, 2), may take the suffix which seems more properly to belong to the noun which it governs; e. g. **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** your way of evil, or **ܕܡܪܝܬܐ** your death of the body, or **ܕܡܪܝܬܐ**. The latter forms are the more common.

It is a universal practice to use pleonastically the suffix pronoun, followed immediately by the noun to which it refers. Thus, **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** I saw her, the woman; **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** we drove them away, the men. Compare the ancient **ܕܡܪܝܬܐ ܕܡܪܝܬܐ**, and many similar expressions (Hoff. § 123, 3). The idea seems to be the same, whether the pronoun is used or not. In Hebrew, this has been considered an emphatic suffix (Nordh. § 866, 2, a), but we do not so regard it as used by the Nestorians.

On the other hand, the suffix is entirely omitted when the meaning is sufficiently plain without it; e. g. **ܕܡܪܝܬܐ** he came and told (it) for me.

The suffixes are in some cases used as reflexives; e. g. **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** I will go and ask for me (for myself) a book. See an example in both Ancient and Modern Syriac, John 4 : 8.

As the relative particle **ܕ** undergoes no inflection, many ideas, which we express directly in English, must in Modern Syriac be expressed by a circumlocution. A few examples will be given below. Examples of the same kind may be found in Hoff. § 125, Nordh. Chap. IX. and Rosen. Arab. Gramm. Syntax, xcviil.

1. *Whom.*—**ܐܝܢ ܐܝܬܝ ܕܝܫܥ ܕܝܬܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ** "I am Joseph your brother, that ye sold me," Gen. 45 : 4;
ܕܝܬܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ this is the man that I spoke about him.

2. *Which.*—**ܕܝܬܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ** a garden that he had planted it; **ܕܝܬܝܢܐ ܕܝܬܝܢܐ** the spade that I worked with it.

3. *Whose.*—**ܕܝܬܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ** the Nestorians of the mountains, that (men) plunder their cattle.

4. *Place where.*—**ܕܝܬܝܢܐ ܕܝܬܝܢܐ** a village that I unpacked (encamped or halted) in it; **ܕܝܬܝܢܐ ܕܝܬܝܢܐ** a place that he was there.

5. *Whither.*—**ܕܝܬܝܢܐ ܕܝܬܝܢܐ** the vineyard that you went into it.

6. *Hither.*—**ܕܝܬܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ** an ox that we brought hither.

7. *Whence.*—**ܕܝܬܝܢܐ ܕܝܬܝܢܐ** a well that they were drawn from it.

8. *When.*—**ܕܝܬܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ** a day that in it I was lord of business, i. e. busy.

In some of the preceding cases, **ܕ** may express the idea without the pronoun or adverb following. Thus, for "a day," etc., we may say **ܕܝܬܝܢܐ ܕܝܬܝܢܐ**, there being an ellipsis of **ܕܝܬܝܢܐ**.

As in the ancient language (Hoff. § 125, 1, Annot.), it may denote the objective case of the relative. For instance, **ܠܗܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** *every thing that he may see*.

The relative **ܕ** may often be rendered definite, as in Ancient Syriac (Hoff. § 125, 3) and Hebrew, by **ܕܝܬܝܢ** *a thing*, **ܕܝܬܝܢ** *a word*, **ܕܝܬܝܢ** *a man*, **ܕܝܬܝܢ** *he*, etc., prefixed: **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** *do not forget the thing that he tells*; **ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** *you do not know him who is coming*.

In Hebrew (Nordh. § 907), as in English, and in Ancient Syriac to a very limited extent (Hoff. § 125, 4), the relative may be omitted; e. g. *a house (which) he built two years ago*. But **ܕ** seems to be never omitted in Modern Syriac, except when used as a conjunction.

It may be well to give a few examples to illustrate the use of the interrogative and indefinite pronouns, and the position they occupy in the sentence. We may say either **ܕܝܬܝܢ ܕܝܬܝܢ**, or **ܕܝܬܝܢ ܕܝܬܝܢ**, *what is this?* **ܕܝܬܝܢ ܕܝܬܝܢ**, or **ܕܝܬܝܢ ܕܝܬܝܢ**, *who is this woman?* **ܕܝܬܝܢ ܕܝܬܝܢ**, or, instead, **ܕܝܬܝܢ ܕܝܬܝܢ**, or simply **ܕܝܬܝܢ**, *who art thou?* **ܕܝܬܝܢ ܕܝܬܝܢ**, or **ܕܝܬܝܢ ܕܝܬܝܢ**, *whose ox is this?*

The interrogative pronouns may be used, as in Ancient Syriac (Hoff. § 45, 2, Annot. 4) and Hebrew (Nordh. § 921), as indefinite pronouns. For example, in the expressions:

ܕܝܬܝܢ ܕܝܬܝܢ *I do not know who he is*, **ܕܝܬܝܢ ܕܝܬܝܢ** *he will inform you who went*, **ܕܝܬܝܢ ܕܝܬܝܢ** *he did not see which (of the two) it was*.

Very often **ܕܝܬܝܢ** without the article is used where we should use, in English, *any one*, as in the Anc. Syr. (Hoff.

§ 127, 4): **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *is there any one in the village?* Sometimes **הָאֵלֶּיךָ** may be omitted, and yet the idea be clearly and idiomatically expressed; as **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *in the school there is not like him (his like)*. **הָאֵלֶּיךָ** is also now and then used to denote *each one*; as, **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *they scattered, man (each man) to his village*. So in the ancient language (Hoff. § 127, 3). But generally, when thus used, it is repeated, as already mentioned.

MOODS AND TENSES OF VERBS.

Though the ordinary signification of the different moods and tenses was given in the Etymology, some additional remarks are necessary to illustrate their use.

INDICATIVE MOOD.

Present Tense.—This is sometimes used: 1. As a perfect; e. g. **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *he is reading here three years*. 2. As a future; e. g. **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *we are going after a month*. So in Gen. 6:17, where, in the modern language, we have the present tense, and in the ancient the active participle.

Imperfect Tense.—This is sometimes used: 1. As a present; e. g. **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *it was (is) better that you should preach*. 2. As a future; e. g. **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *he was going (intending to go) in the morning; the implication being that he is now prevented*. 3. As an imperfect subjunc.; e. g. **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *if you should be a good man, you were (would be) blessed*. 4. As a pluperf. subjunc.; e. g. **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *it was (would have been) better, if you had gone*.

Preterite Tense.—1. Used as a present; e. g., a man in distress says **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *I died, i. e. I am dead*; **הָאֵלֶּיךָ מִי בְּהַרְבֵּי הַכִּנּוּרִים** *I choked*,

i. e. I am choked, or I am drowned. A boy in recitation, if confused, will say **ܐܠܚܝܬܐ ܕܝܗܝ** *it lost on me*, i. e. I have lost it. Ask a man how his business is to-day, and he may reply **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *it remained (remains) just so*. Persons coming to make a petition will tell us **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *we poured* (i. e. we now place) *our hope on you*. Compare Anc. Syr. (Hoff. § 129, 4, b, c). Compare also Ps. 1 : 1, in the Ancient and the Modern. The expression in the Ancient, **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ**, Matt. 12 : 30, may be considered equivalent either to a present indicative or to a present subjunctive. So Deut. 1 : 39, **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *that did not (do not) know*.

2. Used as a perfect; e. g. **ܕܝܗܝ ܕܝܗܝ** *he came now*, i. e. he has just arrived. This is the common mode of speaking. So too, **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *blessed is he that never heard* (meaning, that has never heard). 3. Used as a pluperfect; e. g. **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *when he (had) finished from speaking* (Hoff. § 129, 3). 4. Used as a future; e. g. **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *if you died to-morrow, you perished* (compare with the use of the first verb Hoff. § 129, 8, c, and of the second verb, same section, 7); **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *if you believe, Christ just now*, i. e. at this moment, *received (will receive) you*. This is no doubt an emphatic future. Compare Nordh. § 966, 1, c. 5. Used as a subjunctive present; e. g. **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *if it did not become*, i. e. if it does not meet the case, equivalent to **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** (see the ancient usage, Mark 12 : 25, as follows: **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ**, in which case the translation might have been literal); **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *if you went out (set out) now, perhaps you will reach*; **ܕܝܗܝ ܕܝܗܝ ܕܝܗܝ** *I am grop-*

ing after God, if perhaps I found (him). Compare the ancient usage in Ecc. 6: 6, **מִכֵּיץ לֹא יֵשֶׁה**, where **יֵשֶׁה** expresses the idea of contingency. 6. Used as a subjunctive imperfect; e. g. **וְהָאֵלֹהִים לֹא יִסְמְכוּ : דְּנָה יִזְכֵּק** although the business did not finish (should not end), I shall go; **וְאִם יִסְמְכוּ אֶתְכֶם** if you destroyed (should destroy) us, you were (would be) just.

The preterite seems never to be used in the modern language for an imperative, as in the ancient (Hoff. § 129, 6). It will not be thought strange that it is employed in such a variety of ways in the spoken Syriac, when we consider what an important tense it was in the structure of the old verb. Many of the idioms mentioned above give force and vivacity to the language. We are thus allowed to speak of events and actions which are present or future though definite, or future and contingent, as if they had actually transpired and were recorded in the past. On this account the preterite is often used in Hebrew in the language of prophecy. See also examples of its use in conditional clauses (Nordh. § 991, 1).

The other forms of the preterite given in the Etymology, **פִּדְמִי**, **פִּדְמִי**, etc., have substantially the same meaning as the regular preterite, and may be used in the same way. The first named of these is ordinarily employed only when euphony requires it. See Etymology.

Perfect Tense.—This is used: 1. for the present; e. g. **הִיִּיִּי** he has sat, i. e. is sitting; **הִיִּיִּי** he has wept, i. e. (often) is weeping. This usage seems to be confined to a small number of verbs. 2. for the preterite; e. g. **הִיִּיִּי** we have come (we came) long ago. This is the usual mode of speaking. Compare what is said of the preterite No. 2. 3. for the perfect passive. See Etymology, Passive Voice. Ambiguity may sometimes arise, as to the question whether the verb is used in an active or passive sense; but the context generally determines. We may translate, e. g., **הִיִּיִּי** either he is asleep, he has slept, or he has been asleep; **וְהִיִּיִּי** they have sown, or they are sown.

Pluperfect Tense.—This is sometimes used: 1. for the imperfect; e. g. **ܕܝܢܐ ܐܬܡܠ** *he was weeping*, **ܕܝܢܐ ܐܬܝܬܐ** *he was sitting*. 2. for the passive imperfect. This is very common. See Etymology.

Future Tense.—Whatever is peculiar in the use of this tense will be noticed under the Present Subjunctive. The second future is not very much used, a form of expression being chosen which renders it unnecessary; e. g., where in English we might say “before you come, I shall have arrived,” a Nestorian would be likely to say **ܕܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *I shall arrive before you*.

SUBJUNCTIVE MOOD.

Present Tense.—It should be distinctly borne in mind that what has been called in the Etymology the present subjunctive, is nothing more nor less than the ancient present participle, with fragmentary pronouns suffixed. The old future having disappeared, this present participle, with **ܕܢܐ** prefixed, becomes a future in Mod. Syr.; with **ܕܢܐ** prefixed, it becomes a future, or a generic present, expressed negatively; with **ܕܢܐ** (ancient **ܕܢܐ**) prefixed, it becomes a preterite; with **ܕܢܐ** or **ܕܢܐ** prefixed, it becomes a generic present; and without a prefix, it inclines to retain its original present signification. Remembering these facts, and the further fact that both in Ancient Syriac and in Hebrew, the future was much used as a subjunctive or conditional (Hoff. § 130, 4; Nordh. § 993), we shall not be surprised to find these different meanings shading into each other in the Modern Syriac. The following examples will illustrate the very different uses of this tense. Question, **ܕܢܐ ܕܢܐ** *am I going? or may I go?* Answer, **ܕܢܐ ܕܢܐ : ܕܢܐ** *yes, you are to go, or you may go*. The question may thus be either a simple interrogatory, or a permission asked; and the answer is to be understood accordingly. If the answer is “you are to go,” it is really a mild imperative. Compare our English “you may go and do so and so;” when we mean “you must go.” This mode of speaking is very com-

mon, and in prayer is often interchanged with the imperative in the same sentence; e. g. **ܠܐܝܬܝܢ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ** *O Lord, come and abide with us!* Compare in Anc. Syr. 1 Kings 8 : 30. Comp. also the interchange of the future and imperative in Hebrew.

ܡܢܢ *let him find*, i. e. allow him to find, or he is to find. In this case, and very often to the third person, singular and plural, **ܡܢܢ** or **ܡܢܢܐ** may be prefixed; e. g. **ܡܢܢ ܡܢܢ** *let them read*, where as above we may have the idea of permitting them to read, or of directing them, the circumstances and the connection determining what is intended. **ܡܢܢܐ** *let me tell you*; **ܡܢܢܐ ܡܢܢܐ ܡܢܢܐ** *what can we do?* **ܡܢܢܐ ܡܢܢܐ** *may I die a youth, it is true* (may I die young, if it be not true)—compare the Latin “ne sim salvus,” may I perish!

The present subjunctive may be used to express a supposition, particularly if **ܡܢܢܐ** *a parable, a supposition*, is prefixed; e. g. **ܡܢܢܐ ܡܢܢܐ ܡܢܢܐ** *supposition: he finishes his business, or let him finish, or grant that he finish, or if he finish*. Compare the Latin “vendat ædes vir bonus,” suppose, etc. So, too, without the word **ܡܢܢܐ**; e. g. **ܡܢܢܐ ܡܢܢܐ ܡܢܢܐ** *suppose you do not learn your lesson, you will not go out*. We may in this case say, if we choose, that **ܡܢܢ** is omitted, as in Hebrew (Nordh. § 991, 3, a). The imperfect subjunctive allows the same idiom.

The present subjunctive is used in prohibition, where the Ancient Syriac, the Hebrew, and the English would naturally use the future; e. g. **ܡܢܢܐ ܡܢܢܐ** *thou shalt not steal*; **ܡܢܢܐ ܡܢܢܐ** *thou shalt not lie*. **ܡܢܢܐ ܡܢܢܐ** would mean *thou wilt not steal*, or *you are not in the habit of stealing*, and **ܡܢܢܐ ܡܢܢܐ** would be an emphatic way of saying the same thing. See in Ety-

mology a notice of this last form. This distinction it is important to observe; otherwise we may be led into ludicrous blunders. Thus, a man speaking to me about his son in my employ, says **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *let him not be hungry*; to whom I reply, **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *he will not be hungry* (I will do well for him) or *he does not go hungry*.

NOTE.—With the use of **ܕܠܐ** and **ܕܡܝܬܐ** in this tense compare **לֹא** and **לֹא־יָבֹא** of the Hebrew, *οὐ* and *μὴ* of the Greek, and *non* and *ne* of the Latin. It is evident, however, that the resemblance is only a general one, and in the indicative does not hold at all.

It is to be remarked that we are not limited to the subjunctive present for expressing prohibitions, as those using the Ancient Syriac (Hoff. § 130, 4, c.) and Hebrew (Nordh. § 1006) were limited to the future. The imperative may be freely employed for that purpose, as **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *do not steal*, **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *do not go down*, etc.

The present subjunctive may be used also in entreaty; e. g. **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *I beg you not to lie*; **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *I beg you not to sell*, etc. Sometimes it is difficult to tell whether it is a command or an entreaty, as, e. g., if I call to a man pursued by a bull, **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *do not stop*.

In familiar conversation the **ܕܠܐ** of the future is often omitted, and then the form becomes that of the present subjunctive; e. g. **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ : ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *if you wish (that) I go, I (will) go*. So Gen. 42 : 36, **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ : ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *and (will) you take Benjamin?* So, too, **ܕܠܐ** or **ܕܡܝܬܐ** is often omitted; e. g. **ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ : ܕܠܐ ܕܡܝܬܐ ܕܢܝܢܐ** *I wish (that) I may read, but it is not happening* (coming about). Here a general desire is expressed to learn. With this we may compare the ancient present participle, which is also used for a generic present (Hoff. § 135, 3), as in Ecc. 2 : 14, where we must translate the ancient **ܕܠܐ ܕܡܝܬܐ** by **ܕܠܐ ܕܡܝܬܐ**. So **ܕܠܐ ܕܡܝܬܐ**, Is. 3 : 2; and many other cases. Moreover, the anc. present participle

is used for the future (Hoff. § 135, 3), which will account for such cases as that given above, viz. **יְהִי בְחַיֶּיךָ יְיָ : יְיָ**.

יְהִי and perhaps some other verbs, in their ordinary use, retain the force of the ancient participle; e. g. **הָיָה לְדַבֵּר בְּחַיֶּיךָ** *exactly now I wish*, where the idea is limited to the present moment.

The present subjunctive is occasionally used for a preterite indicative, as was the present participle (Hoff. § 135, 3, b) from which it sprung; e. g. **וַיֹּסֵף יֵשׁוּעַ אֹמְרָא** *and Jesus saying* (said); **אָמְרָא** *they said*. In these cases, the modern usage is almost a transcript of the ancient, **אָמְרָא** being written for **אָמַרְתָּ**, and **אָמְרָא** for **אָמַרְתֶּם**.

It is not strange that these different idioms lead to ambiguity, which no acquaintance with the language will fully remove; e. g. **קָמְנוּ יְהִי כָל מְדַבְּרֵינוּ** may be translated "our sweet voices let us all raise," or "we do all raise," or "we will all raise." The perplexity thus caused, however, is as nothing, compared with the puzzling expressions we often find in Hebrew.

The usages are so simple in regard to what has been called the second present subjunctive, that no remarks need be made about them.

In a multitude of instances, the indicative or subjunctive may either of them be used to express an idea; but the subjunctive will express it as more contingent, as is true of the German and other languages; e. g. **כָּל מְהִיב דְּתֵמָה** *every thing that there may be*, for which we may substitute **כָּל מְהִיב דְּתֵמָה**, or **כָּל מְהִיב דְּתֵמָה**. So **יְהִי כִּי יִהְיֶה הֵן**, or **יְהִי כִּי יִהְיֶה הֵן** *if he be here, or if he is here*.

Imperfect Tense.—This is often used as an imperfect indicative, in accordance with the use of the ancient present participle, joined with **הָלַךְ**, from which it took its origin; e. g. **וַיֵּלֶךְ יֵשׁוּעַ סָבִיב וַיְדַבֵּר** *and Jesus was walking about and preaching*.

in the speaker or writer's mind; e. g. **ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**,
or, instead, **ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**, *if I am reading to-morrow*.
ܐܝܢܐ, with the imperfect and pluperfect subjunctive, implies
the non-existence of the action or state of the verb; e. g.
ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *if you should sicken* (implying that you are
not sick now), **ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *if you had come up* (as
you have not).

As to the use of **ܕ**, it is important to observe that, like
ut in Latin, it is employed in a multitude of cases to denote
the purpose, object, or result of the preceding clause, where
in English and Hebrew (Nordh. § 1030) we should have the
infinitive: **ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *tell for him that he*
water the horse; **ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *he went that he might see*;
ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *they drew trouble that they*
might find him (tried to find). Observe that it is immaterial,
in this last, and many similar cases, whether we use the pres-
ent or the imperfect subjunctive, each being alike contin-
gent. The present would, however, be generally preferred as
briefer and equally expressive. **ܕ** is very often omitted after
ܐܝܢܐ, **ܕܡܪܝܬܐ**, **ܕܡܪܝܬܐ**, **ܕܡܪܝܬܐ**, **ܕܡܪܝܬܐ**,
ܕܡܪܝܬܐ, etc. For example, **ܐܝܢܐ ܕܡܪܝܬܐ** *do you wish* (that)
you may learn? **ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *it is necessary* (that)
you write quickly, **ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** *he will beg on* (of)
them (that) *they flee*. Compare the omission of **ܕ** in the an-
cient language (Hoff. § 130, 4, γ; § 149, 3, 5; § 134, 3, a),
and also of *ut* in the Latin. The correspondence between the
signification of verbs in that language which dispense with
ut, and those in the Modern Syriac which are not followed
by **ܕ**, is quite striking.

Sometimes a clause is interposed between **ܕ** and the verb
to which it refers; e. g.:

ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܐܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ which literally reads *I wish that those men that I*
have spoken about them be poured into prison.

ܕܠܐ for *that* (*iva*) is in general used like **ܕ**, but can only denote the purpose or object, not the result. It is not commonly used in Koordistan, where **ܕ** supplies its place.

There is the same distinction between the words **ܕܝܢܐ ܕܝܢܐ** and **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** that there is in English between the expressions "when I pray" and "when I am praying."

The remaining particles need no illustration. **ܕܝܢܐ** and **ܕܝܢܐ** are identical in meaning, the former being used more in Koordistan, and the latter in Oroomiah. They correspond to the ancient **ܕܝܢܐ** and **ܕܝܢܐ**, as used with the future.

Where several tenses of the same kind are connected by the conjunction **ܕ**, if the first is preceded by **ܕܝܢܐ**, the others may omit it. So if **ܕܝܢܐ** is prefixed to the first, it is understood with all. The same is often, but not always, true in regard to those tenses which terminate in **ܕܝܢܐ**; e. g. **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *he was in the habit of going and preaching*, where **ܕܝܢܐ** need not be repeated after **ܕܝܢܐ**. So in the ancient language. So in the English "I will go, and (will) call them, and (will) have a talk."

INFINITIVE.

The absolute infinitive, joined with the finite verb, is used in the Modern as well as in the Ancient Syriac (Hoff. § 133), and the Hebrew (Nordh. § 1017), to give intensity to the idea; e. g. John 9 : 9, where the ancient is **ܕܝܢܐ ܕܝܢܐ**, and the modern **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *he is very much like, he strongly resembles*. Sometimes the infinitive is used in a manner different from the preceding. For example, **ܕܝܢܐ** *did he not hear?* To this, the answer may be as follows:

ܠܫܝܢܐ ܕܠܝܠܐ ܕܠܝܠܐ : ܠܫܝܢܐ ܠܫܝܢܐ *hearing he heard,*
but coming he did not come. We have often prefixed ܠ to
 this infinitive, in accordance with early usage, and indeed
 present usage among the mountains; but it is not heard in
 Oroomiah.

The infinitive with ܠ is occasionally employed in the
 Mod. Syr., though the subjunctive with ܕ and ܕ ܠܐ is gene-
 rally preferred. The following are examples of its use:
 ܕܕܝܟܐ ܠܝܬܐ ܕܝܬܐ ܕܝܬܐ *there is nothing to sell*; ܕܕܝܟܐ ܠܝܬܐ ܕܝܬܐ
we poured hand to go, i. e. we set out; ܕܕܝܟܐ ܠܝܬܐ ܕܝܬܐ
did you come to hear? In these examples, ܕ with the sub-
 junctive may also be employed, according to usage in Oroo-
 miah. In some parts of Koordistan, however, ܠ is used
 much more than here in Oroomiah, and especially when,
 as in these cases, it has no object expressed after it. Thus,
 they say ܕܕܝܟܐ ܠܝܬܐ ܕܝܬܐ, but, with an object following,
 ܕܕܝܟܐ ܠܝܬܐ ܕܝܬܐ ܕܝܬܐ, *did you come to hear preaching?*

In Oroomiah, in many cases, where we should expect ܠ,
 some other preposition is used with the infinitive. For ex-
 ample, in the sentences above we may substitute ܠܐ with
 equal propriety.

As in the ancient lang., ܡܝܢ may be used before the infini-
 tive for the purpose of comparison (Hoff. § 134, 2); but in the
 common usage without any ܠ. Thus, for ܕܕܝܟܐ ܠܝܬܐ
 ܡܝܢ ܕܕܝܟܐ ܠܝܬܐ, in Ruth 1 : 12, we may translate
 ܡܝܢ ܕܕܝܟܐ ܠܝܬܐ, or use, if we prefer, the subjunctive
 ܡܝܢ ܕܕܝܟܐ ܠܝܬܐ. So too, for the clause in Gen. 11 : 8,
 ܡܝܢ ܕܕܝܟܐ ܠܝܬܐ ܕܝܬܐ, we may write ܡܝܢ ܕܕܝܟܐ ܠܝܬܐ.
 So we say ܡܝܢ ܕܕܝܟܐ ܠܝܬܐ ܕܝܬܐ *they ceased from pray-*
ing; ܡܝܢ ܕܕܝܟܐ ܠܝܬܐ ܕܝܬܐ *we finished from trouble-draw-*
ing, i. e. from being in trouble, or from taking pains;

לֹא תִמְנֶה בְּיָדְךָ לִי מִלְּךָ *you cannot hinder me from telling.*

The infinitive is used in other connections without a preposition; e. g. **יָצָא לָבֶרֶךְ** *he went to bring*, where in Koor-distan they would say **לְבִרְכָּהּ**.

Here may properly be classed such cases as the following: **לֹא עָלָה עַד שֶׁבָּרַח** *while not yet arriving*, i. e. while the person had not yet arrived; **לֹא רָאָה עַד שֶׁבָּרַח** *not at all seeing*, the context determining who did not see. So also with suffixes: **לֹא רָאָה עַד שֶׁבָּרַח** *while not seeing him*. The place of these may of course always be filled by the finite verb.

וְהָיוּ עַד שֶׁיִּפְּסְדוּ *they will increase in wickedness until their perishing* (Nordheimer, § 1030, 3); **לִפְנֵי שֶׁיִּזְרָע** *before the sowing of the seed* (Nordh. § 1030, 4, a); **וְהָיוּ עַד שֶׁיִּפְּסְדוּ** *are making thought (thinking) and speaking one (the same)?* (Nordh. § 1013, I. 1). So **וְהָיוּ עַד שֶׁיִּפְּסְדוּ** *digging and watering (fields) I do not understand* (Nordh. § 1013, II. 1); **וְהָיוּ עַד שֶׁיִּפְּסְדוּ** *at the time of sun-rising* (Nordh. § 1030, 2, a); **וְהָיוּ עַד שֶׁיִּפְּסְדוּ** *there is nothing (so) bad as committing adultery* (N. § 1030, 2, b); **וְהָיוּ עַד שֶׁיִּפְּסְדוּ** *for the purpose of making bricks* (Nordh. § 1030, 6, a).

Some of the above may perhaps be regarded by others as participles, the **ו** of verbs of the first class being dropped; or simply as nouns. But it seems preferable, if etymology alone, or the analogy of the Turkish and Persian, as previously noticed, is taken into account, to call them infinitives. However, it matters little; for what is the infinitive but a noun, expressing the abstract idea of the verb, without reference to tense or number or person? The references above show that there is a striking similarity between these examples and those adduced by Nordheimer to show the use of the infinitive in Hebrew. They might be farther multiplied.

PARTICIPLE.

A participle, when repeated, sometimes denotes the repetition of the action, or its continuance; e. g. **ܪܠܝܢ ܪܠܝܢ** *rolling, rolling*, i. e. continuing to roll. Participles are often thus used adverbially, to qualify a verb which follows; e. g. **ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ** *running, running, go*, i. e. as fast as you can; **ܕܠܝܬܐ ܕܠܝܬܐ ܕܠܝܬܐ** *laughing, laughing, he came*, i. e. full of glee.

Participles are sometimes used in the place of the infinitive, as in the ancient language (Hoff. § 134, 3, b), after verbs denoting *to begin*; e. g. **ܥܡܕܠܐ ܕܠܝܬܐ** *they began plucking*.

ܕܐ is not commonly prefixed to the participle in the Modern as in the Ancient Syriac (Hoff. § 135, 5), and indeed never in Oroomiah, although we occasionally employ it thus in our books.

For such expressions as **ܕܠܝܬܐ ܕܠܝܬܐ**, **ܕܠܝܬܐ ܕܠܝܬܐ**, etc., the Mod. Syr. uses the nouns terminating in **ܠܐ**; e. g. **ܕܠܝܬܐ ܕܠܝܬܐ**, **ܕܠܝܬܐ ܕܠܝܬܐ**. We retain, however, **ܕܠܝܬܐ ܕܠܝܬܐ** and its plural, for want of any suitable term in the modern for *hypocrite*.

VERB OF EXISTENCE.

ܐܝܬܐ and **ܕܐܝܬܐ** are both used, as in the Anc. Syr., to express the idea of possession, and that constantly; e. g. **ܐܝܬܐ ܕܐܝܬܐ** *I have*, **ܐܝܬܐ ܕܐܝܬܐ** *thou hast*, etc., literally, there is to me, "est mihi." When we refer to indefinite past time, **ܐܝܬܐ** is to be inserted; as **ܐܝܬܐ ܕܐܝܬܐ** *there was not to us*. In order to express future possession, we employ the future of the verb **ܐܝܬܐ**; e. g. **ܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ** *much money will be to*

thee. So it is used for the conditional: **ܐܝܢ ܕܝܗܐ ܕܝܗܐ** *if there be to her*, i. e. *if she have*.

It may be mentioned in this connection that such forms as the ancient **ܐܝܢ** *I am*, **ܕܝܗܐ ܕܝܗܐ** *it is not he*, are not at all allowable in the modern language. Nor are **ܝܢܐ** and **ܕܝܢܐ** joined with participles; as **ܕܝܢܐ ܕܝܢܐ**.

ADVERBS.

Adverbs in the Mod. Syr., as in the Ancient (Hoff. § 147, 2), are often repeated, like other parts of speech, to denote intensity. Examples have already been given.

Care should be taken not to confound **ܕܝܢܐ**, used as an adjective, with the same word used as an adverb. Thus, **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** means *bring the other girl*, while the expression **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** means *bring the girl again*.

Two negatives are very often used in Modern Syriac to increase the force of the negative; e. g. **ܕܝܢܐ ܕܝܢܐ** *we saw nothing*; **ܕܝܢܐ ܕܝܢܐ** *I do not at all know*; **ܕܝܢܐ ܕܝܢܐ** *there is none at all*. This differs from ancient usage (Hoff. § 147, 4), but corresponds to that of the Turkish and the Persian. As an example of the latter take **ܕܝܢܐ ܕܝܢܐ** *he sees nothing*.

When there are several negative propositions in the same sentence, each verb should properly have its own negative; e. g. **ܕܝܢܐ ܕܝܢܐ** *they did not rise and go out*. Still, if the second verb be not at all emphatic, the second **ܕܝܢܐ** may be omitted.

PREPOSITIONS.

The most important peculiarities of these have been noted in the Etymology. They are used very much like the corresponding prepositions in the ancient language.

The phrases **ܕܠܝܢܐ ܕܠܝܢܐ**, etc., which are in common use, deserve notice. We may literally translate them: *between me to myself, between thee to thyself*, i. e. without any advice or help from others. Compare the ancient **ܕܠܝܢܐ ܕܠܝܢܐ**. The modern **ܕܠܝܢܐ** also conforms in other respects to the ancient **ܕܠܝܢܐ**; e. g. ancient **ܕܠܝܢܐ ܕܠܝܢܐ**, modern **ܕܠܝܢܐ ܕܠܝܢܐ**, *between thee and him*. **ܕܠܝܢܐ**, however, in the modern lang. is more usually repeated; thus, **ܕܠܝܢܐ ܕܠܝܢܐ** *between me and thee*. See both constructions with **ܕܠܝܢܐ** in Hebrew (Nordh. § 1041, 1, a, b). It may also be remarked that **ܕܠܝܢܐ** sometimes means *including*; e. g. **ܕܠܝܢܐ ܕܠܝܢܐ** *including all of them*; **ܕܠܝܢܐ ܕܠܝܢܐ** *including men and women*.

CONJUNCTIONS.

In the Modern Syriac **ܕܠܝܢܐ** is often omitted; e. g. **ܕܠܝܢܐ ܕܠܝܢܐ** *two (or) three men*. So in Anc. Syr. (Hoff. § 149, 1, b). So in the Turkish. On the other hand, it is often repeated at the head of successive clauses; e. g. **ܕܠܝܢܐ ܕܠܝܢܐ** *either I or you*. Compare **ܕܠܝܢܐ ܕܠܝܢܐ** in Ancient Syriac. In the same way we repeat **ܕܠܝܢܐ ܕܠܝܢܐ** *both the king and vizir* (Hoff. § 149, 2). So with **ܕܠܝܢܐ**, which corresponds to **ܕܠܝܢܐ**, and is more used by the people.

Sometimes **ܕܠܝܢܐ** is omitted; very often, indeed, in common conversation. **ܕܠܝܢܐ** is also vulgarly substituted for **ܕܠܝܢܐ** in such expressions as **ܕܠܝܢܐ ܕܠܝܢܐ** *Iwaz and they*, i. e. Iwaz and his companions.

PHRASES.

It will be useful to learners, and not without interest to those who would compare the Modern Syriac with its cognate dialects, to give a small collection of the peculiar

idioms and phrases with which the language abounds. Many have indeed already been given in the examples used to illustrate the Syntax. Those which follow are noted down as they occur, without any attempt at system.

הַיְשָׁרָה יֵלֶךְ בְּדֶרֶךְ *his business will go upon the road, i. e. will prosper*; **הָיוּ מֵבִיטִים עָלַי** *they were looking on my road, i. e. awaiting my arrival*; **נָתַתְּ לָהֶם לֵב** *we gave heart for them, i. e. comforted them*; **הוּא יֵאָכֵל עֵצִים** *he will eat sticks, i. e. be beaten*; **אָכַלְתִּי בָּרָה** *I ate care, i. e. took pains, or had trouble*; **אֲנִי מַזְכִּיחַ יָדִי בְּהַיְשָׁרָה** *I am pouring (putting) hand to that business, i. e. I am beginning.* This idiom is even used as follows: **הִזְכִּיחַ יָדָיו בְּהַיְשָׁרָה** *he poured hand to speak.* **הוּא יִזְכֹּק יָדָיו מֵעָלַי** *he will throw off hand from us, i. e. will withdraw countenance or support*; **רֹאשׁ הַבַּיִת** *the head of the nest, applied to the oldest child*; **הָיוּ נִפְלְאוּ בְּדֶרֶךְ** *they fell to the road, i. e. they set out*; **כָּל צֶמֶד עָלָיו רַגְלָיו** *every sheep on his own legs, i. e. every man on his own responsibility*; **בָּרָה לְיָדוֹ** *it arrived to his hand, i. e. it reached him*; **נָפְלָה בְּיָדוֹ** *it fell to his hand, at times used for what comes accidentally.* Sometimes we say **לֹא תִפֹּל בְּיָדִי** *it will not fall to my hand, i. e. I cannot (do so and so).* **זָמַן רַב** *it drew much, i. e. it took much time*; **הוּא שָׁחֹרָן** *he is black-faced, i. e. he is guilty or disgraced*; **הוּא שָׁהֵן** *he is white-faced, i. e. he is innocent*; **קָשָׁה רֹאשׁוֹ** *his head is hard, i. e. he is obstinate*; **לֹא אֶכְנֶה מִפְּנֵי הַיְשָׁרָה** *I cannot enter before that business, i. e. I cannot undertake it*; **אֲנִי מַעֲשֶׂה מִיְּדֶיךָ** *I am doing hope from you, i. e. I exercise hope in regard to you*; **הוּא לֹא מֵצֵא מִן הַיְשָׁרָה** *his head does not go out from that business, i. e. he does*

not understand it, is unable to accomplish it; **ܕܢܐܝܢ ܕܡܝܬܐ**
I cannot with him, i. e. cope with; **ܕܡܝܬܐ ܕܡܝܬܐ** *the fruit*
has arrived, i. e. is ripe; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ**
he did thus from the root of his ear, i. e. from necessity;
ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ *his understanding does not cut, i. e. he*
does not understand; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *pour peace on*
that man, i. e. salute him kindly; **ܕܡܝܬܐ ܕܡܝܬܐ** *he went out,*
i. e. he turned out, a drunkard; **ܕܡܝܬܐ ܕܡܝܬܐ** *I*
will strike back on Christ, i. e. I will take refuge in, I will go to
for support; **ܕܡܝܬܐ ܕܡܝܬܐ** *your pleasure it is, i. e. let it be*
as you please; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *from great to small,*
i. e. all; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *to strike flattery, i. e. to flatter;*
ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ *you rose in his face, i. e. rose against,*
were opposed to him; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *it reached my soul, i. e. I*
was driven to extremity; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *the cold has*
smitten you, i. e. you have taken cold; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *sweeten us,*
i. e. forgive us; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *I do not break from*
that man, i. e. I do not cower before him; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *our*
heart opened, i. e. we became happy; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *your*
heart remained, i. e. you were not hearty (in the business),
or you were displeased; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *it is before the hand,*
i. e. at hand; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *his breath is ridden,*
i. e. is quick, as of a dying man; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *his heart*
burned, often in the sense of compassionating another, as,
my heart burned for him. So the Nestorians speak of the
heart as boiling, cooling, freezing, etc. The meaning of
these figures is obvious. **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *his knees*
are stopped, i. e. he is wearied out; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ**

her foot is heavy, i. e. she is pregnant; **ܕܚܝܬܐ ܕܥܝܐ** it fell to my understanding, i. e. I comprehended; **ܕܚܝܬܐ ܕܥܝܐ** cook your words, i. e. speak with deliberation; **ܕܚܝܬܐ ܕܥܝܐ** the horse is cooked, i. e. he is hardened to heat and cold, etc.; **ܕܚܝܬܐ ܕܥܝܐ** these how many years, i. e. these many years; **ܕܚܝܬܐ ܕܥܝܐ** a ten days, i. e. ten days; **ܕܚܝܬܐ ܕܥܝܐ** on your neck, i. e. the responsibility is on you. So the phrase "on your head." **ܕܚܝܬܐ ܕܥܝܐ** a seer of face, i. e. a time-server; **ܕܚܝܬܐ ܕܥܝܐ** he has entered upon years, i. e. he is growing or has grown old; **ܕܚܝܬܐ ܕܥܝܐ** they are striking swimming, i. e. they are swimming; **ܕܚܝܬܐ ܕܥܝܐ** sanctify the table, i. e. ask a blessing; **ܕܚܝܬܐ ܕܥܝܐ** you have gone out from your mind, i. e. as we say, you are out of your head; **ܕܚܝܬܐ ܕܥܝܐ** your understanding do not put on his understanding, i. e. do not compare yours with his.

SALUTATIONS.

A few of the more common will be given below. It will be seen that some of them are rather Oriental than peculiar to the Nestorians.

One who first speaks to another says **ܕܚܝܬܐ ܕܥܝܐ** peace to thee, to which the reply is **ܕܚܝܬܐ ܕܥܝܐ** in peace thou hast come, or, simply, **ܕܚܝܬܐ**. On taking leave, one says **ܕܚܝܬܐ ܕܥܝܐ** (of uncertain derivation), equivalent to good-bye. Instead of this, we also hear **ܕܚܝܬܐ ܕܥܝܐ** remain in peace. At evening, a common salutation is **ܕܚܝܬܐ ܕܥܝܐ** (may) your evening (be) blessed. After a death or some calamity has befallen a house, a visitor says to the inmate **ܕܚܝܬܐ ܕܥܝܐ** may your head be comfortable, or comforted. When a man puts on a new coat, his friend says to

him **ܐܘܪܝܬܐ ܕܐܠܗܐ** *may it be blessed*. On receiving a favor, one replies **ܐܘܪܝܬܐ ܕܐܠܗܐ**, where **ܐܘܪܝܬܐ** seems to be nearly equivalent to **ܕܒܝܬܐ** *may you be happy or blessed*. After dinner, the guest says to his host **ܐܠܗܐ ܕܝܢܝܐ ܕܡܝܢܐ** *may God increase you*. If one enters a field, he says to the laborer **ܐܠܗܐ ܕܝܢܝܐ ܕܡܝܢܐ** *may God give you strength*. At the commencement of a feast or a wedding, the invited person says **ܕܡܝܢܐ ܕܐܠܗܐ ܕܒܝܬܐ** *may your feast (or wedding) be blessed*. If a host wishes to be specially polite, he says to his guest **ܕܝܢܝܐ ܕܡܝܢܐ** *the head of my eyes, you have come*. If one inquires about another's circumstances, the reply often is **ܕܡܝܢܐ ܕܐܠܗܐ ܕܡܝܢܐ** *from your wealth (or bounty) my condition is good*. Sometimes he says "from the bounty of God and yours." An inferior, when asked by a superior about his health, often gives no reply except **ܕܡܝܢܐ** *your servant*. A person wishing to abase himself before another, says **ܐܠܗܐ ܕܡܝܢܐ** *may I be your sacrifice*. One, on seeing something wonderful, often exclaims **ܐܠܗܐ ܕܡܝܢܐ** *glory to God!* When he wishes to commend another, he says **ܐܠܗܐ ܕܡܝܢܐ** *may your soul be sound, equivalent to bravo*.

POETRY.

We have made some attempts, and, as we think, not unsuccessfully, to introduce sacred poetry into the Modern Syriac. The language is sufficiently flexible and sufficiently imaginative, and we have already quite a collection of hymns, both original and translated. The following is a translation of Cowper's beautiful hymn, "There is a fountain filled with blood," which seems to have lost none of its beauty in this strange dress.

דִּמְנָן דִּסְהַשְׁנָן.

2

חֲמִשָּׁן זֶהוּ מִן דִּמְנָן מַלְכָּן :

דִּמְנָן וּמַלְכָּן חֲמִשָּׁן :

הַיָּמָּה אִתְּמַר דִּמְנָן מִן סִלְכָּן :

חַד דִּקְהָהוּ דִּמְנָן.

3

גִּלְגַּל דִּסְתָּ חֲמִשָּׁן מַלְכָּן :

חֲדָה מַלְכָּן אִתְּמַר מַלְכָּן :

דִּסְתָּ מַלְכָּן חֲדָה מַלְכָּן :

הַיָּמָּה אִתְּמַר חֲדָה מַלְכָּן.

4

זֶהוּ דִּסְתָּ זֶהוּ אִתְּמַר :

חֲמִשָּׁן דִּסְתָּ :

זֶהוּ זֶהוּ דִּסְתָּ זֶהוּ אִתְּמַר :

חֲדָה מַלְכָּן חֲמִשָּׁן.

5

זֶהוּ אִתְּמַר דִּסְתָּ : דִּסְתָּ :

דִּסְתָּ אִתְּמַר חֲמִשָּׁן :

זֶהוּ דִּסְתָּ זֶהוּ אִתְּמַר :

חֲדָה מַלְכָּן חֲמִשָּׁן.

ܐܢܝ ܕܥܪܐ ܡܥܪܐ ܕܝܕܒ ܕܬܬܝܡܥ :
 ܕܢܫܝܒ ܕܬܬܝܡܥ :
 ܐܢܝ ܕܥܪܐ ܕܝܕܒ ܕܬܬܝܡܥ :
 ܡܬܬܝܒ ܕܬܬܝܡܥ .

ܕܢ ܕܥܪܐ ܕܬܬܝܢ ܕܬܬܝܡܥ :
 ܡܬܬܝܒ ܕܢ ܕܬܬܝܡܥ :
 ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܡܬܬܝܢ :
 ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܡܬܬܝܢ .

JOHN CHAPTER VII.

As some who may read the preceding grammar will have no access to our books, it is not out of place to transcribe a few verses from the seventh Chapter of John. They are a simple and familiar translation of the corresponding verses in the Ancient Syriac.

ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ : ܡܬܬܝܢ
 ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ : ܡܬܬܝܢ
 ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ .
 ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܡܬܬܝܢ
 ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ : ܡܬܬܝܢ
 ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܡܬܬܝܢ
 ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܡܬܬܝܢ
 ܕܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܐܢܝ ܕܥܪܐ ܕܬܬܝܡܥ ܡܬܬܝܢ

א גִּימָה לְכַלְמָהּ. שָׁמַת דָּוִד אֲשֶׁתְּמִנָּה לְ אֵלֶּיָּה
 ה אֲשֶׁר מִיָּד בְּעַמְדָּה. אֲמַת זָכָה בְּעַמְדָּה : וְיָדָה דָּבָר אֲשֶׁר
 זָדָה לְ אֵלֶּיָּה מִיָּדָה : אֲמַת דָּבָר בְּעַמְדָּה בְּעַמְדָּה
 ו אֲשֶׁר דָּדָה לְ אֵלֶּיָּה לְ אֵלֶּיָּה לְ אֵלֶּיָּה : אֲמַת זָכָה
 ח בְּ אֵלֶּיָּה : שָׁמַת דָּוִד בְּעַמְדָּה לְ אֵלֶּיָּה שָׁמַת דָּבָר
 ט בְּעַמְדָּה דְּכַלְמָהּ בְּעַמְדָּה לְ אֵלֶּיָּה אֲשֶׁר מִיָּד
 י בְּעַמְדָּה לְ אֵלֶּיָּה. אֲמַת זָכָה לְ אֵלֶּיָּה לְ אֵלֶּיָּה : שָׁמַת
 יא דָּבָר דָּבָר אֲשֶׁר לְ אֵלֶּיָּה לְ אֵלֶּיָּה. אֲמַת זָכָה בְּעַמְדָּה
 יב אֲשֶׁר לְ אֵלֶּיָּה. אֲמַת דָּבָר מִיָּדָה לְ אֵלֶּיָּה :
 יג אֲמַת זָכָה אֲשֶׁר מִיָּדָה : אֲמַת זָכָה : אֲמַת זָכָה.
 יד אֲמַת זָכָה לְ אֵלֶּיָּה אֲשֶׁר מִיָּדָה לְ אֵלֶּיָּה : מִיָּדָה
 טו אֲשֶׁר אֲמַת זָכָה לְ אֵלֶּיָּה : מִיָּדָה לְ אֵלֶּיָּה אֲשֶׁר מִיָּדָה
 טז אֲמַת דָּבָר : שָׁמַת דָּבָר דָּבָר מִיָּדָה דָּבָר אֲשֶׁר
 יז אֲמַת : מִיָּדָה לְ אֵלֶּיָּה : אֲמַת : אֲמַת : אֲמַת : אֲמַת :
 יח אֲמַת זָכָה. אֲמַת זָכָה לְ אֵלֶּיָּה אֲשֶׁר מִיָּדָה לְ אֵלֶּיָּה
 יט אֲמַת זָכָה : מִיָּדָה : אֲמַת : אֲמַת : אֲמַת : אֲמַת :
 כ אֲמַת זָכָה : אֲמַת זָכָה : אֲמַת זָכָה : אֲמַת זָכָה : אֲמַת זָכָה :

APPENDIX.

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It is stated on page 45 of this Grammar, that some effort had been made to note down as many verbal roots in common use as possible, but that most, if not every one, of the lists of verbs given were probably still incomplete. During the past year more than a hundred new verbs have been collected, which will be found classified below. Many of these verbs we have hitherto been unacquainted with, and every succeeding year will of course add to their number. We may thus hope to approximate in time to a complete catalogue of the verbal roots in the Modern Syriac.

It would be a very interesting and profitable study to trace the roots already written down to their primitive source, so far as it can be ascertained, and I had intended to make such an examination. But want of leisure compels me to relinquish the idea. This I regret the less, as every oriental scholar has the means of making the examination for himself. No doubt many of these roots have been employed in daily intercourse from remote antiquity, and yet, as intimated on page 8, may perhaps now be written down for the first time.

An opportunity has been afforded me of reading eighty-eight printed pages of the Grammar and furnishing for them a table of errata. The printing is beautiful, and much admired by us, as well as by the Nestorians, and the errors of the press are in general unimportant. The wonder is that, under the circumstances, they are not of a more serious character.

It should have been stated in the "INTRODUCTORY REMARKS," that the matrices for the Syriac types with which the Grammar is printed were prepared by Mr. Breath, one of my missionary associates, who has from the first superintended our press, and cut with great taste and skill all our fonts of Syriac type, except in a single instance.\*

D. T. STODDARD.

Oroomiah, Persia, May, 1855.

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\* See note at the end of this Appendix.



VERBS INFLECTED LIKE **فَذِم**, 1ST CLASS.

|                                                                         |                                                                    |
|-------------------------------------------------------------------------|--------------------------------------------------------------------|
| <b>ذُجِدَ</b> { to come to nought, fade away (as stars before the sun). | <b>ذُذِمَ</b> { to reduce to ruins, to become a ruin.              |
| <b>ذُلِيَ</b> { to reduce to pulp, become pulp.                         | <b>ذُلِيَ</b> { to reduce to pulp. See <b>ذُلِيَ</b> .             |
| <b>ذُذِيَ</b> to abrade.                                                | <b>ذُلِيَ</b> { to be courageous, to assail. 1 & 2.                |
| <b>ذُلِمَ</b> { to cave in, as a roof of earth (also causative).        | <b>ذُلِمَ</b> to be quiet, to be faint.                            |
| <b>ذُلِيَ</b> to split (tr. and intr.).                                 | <b>ذُلِيَ</b> to prick, to pierce.                                 |
| <b>ذُلِيَ</b> to starve (intr.).                                        | <b>ذُلِمَ</b> to make to squint, to squint.                        |
| <b>ذُلِيَ</b> { to stop one's mouth (intr.), to become silent.          | <b>ذُلِيَ</b> { to slip out of place, to discharge a gun, to tear. |
| <b>ذُلِيَ</b> to cement (cracked vessels).                              | <b>ذُلِيَ</b> to suck in (as a leech).                             |
| <b>ذُلِيَ</b> to floor (an antagonist).                                 | <b>ذُلِيَ</b> to blow.                                             |
| <b>ذُلِيَ</b> { equivalent to <b>ذُلِيَ</b> . See p. 81.                | <b>ذُلِيَ</b> to split (tr. and intr.).                            |
| <b>ذُلِيَ</b> to invert.                                                | <b>ذُلِيَ</b> to fade, bleach (intr.).                             |
| <b>ذُلِيَ</b> { equivalent to <b>ذُلِيَ</b> . See p. 82.                | <b>ذُلِيَ</b> { to stick, adhere. Like <b>ذُلِيَ</b> , p. 71.      |

VERBS INFLECTED LIKE **فَذِم**, 2ND CLASS.

|                                                          |                                                            |
|----------------------------------------------------------|------------------------------------------------------------|
| <b>ذُلِمَ</b> to hiccup.                                 | <b>ذُلِمَ</b> to touch, feel of.                           |
| <b>ذُلِمَ</b> { equivalent to <b>ذُلِمَ</b> . See p. 80. | <b>ذُلِمَ</b> { equivalent to <b>ذُلِمَ</b> . See p. 82.   |
| <b>ذُلِمَ</b> to be still.                               | <b>ذُلِمَ</b> { to make damp, be damp. See <b>ذُلِمَ</b> . |
| <b>ذُلِمَ</b> to incite (to a contest).                  | <b>ذُلِمَ</b> to saddle.                                   |
| <b>ذُلِمَ</b> { equivalent to <b>ذُلِمَ</b> . See p. 81. | <b>ذُلِمَ</b> to go on foot.                               |
| <b>ذُلِمَ</b> to reprove.                                | <b>ذُلِمَ</b> { to forsake (as a bird forsakes her nest).  |
| <b>ذُلِمَ</b> to be courageous.                          | <b>ذُلِمَ</b> { to make clean, become clean.               |



VERBS INFLECTED LIKE **فَزَّ**, p. 64.

|                                                              |                                                              |
|--------------------------------------------------------------|--------------------------------------------------------------|
| <b>فَزَّ</b> to fill to the brim.                            | <b>فَزَّ</b> to dissolve (tr.).                              |
| <b>فَزَّ</b> to perceive (by the eye).                       | <b>فَزَّ</b> to stand on end (as the hair).                  |
| <b>فَزَّ</b> { to snap, make to roll (as a marble).          | <b>فَزَّ</b> to be or become green.                          |
| <b>فَزَّ</b> { to thrust. See <b>أَفَزَّ</b> ,<br>" " p. 51. | <b>فَزَّ</b> to roost.                                       |
|                                                              | <b>فَزَّ</b> { to repent. See <b>أَفَزَّ</b> ,<br>" " p. 59. |

LIKE **فَزَّ**, p. 66.

**فَزَّ** to go out, be extinguished.

VERBS INFLECTED LIKE **فَزَّ**, p. 69.

|                                            |                                                                       |
|--------------------------------------------|-----------------------------------------------------------------------|
| <b>فَزَّ</b> to indent, make a depression. | <b>فَزَّ</b> { to be rooted out; when of<br>" 2nd class, to root out. |
| <b>فَزَّ</b> to castrate.                  | <b>فَزَّ</b> to bound back (as a ball).                               |
| <b>فَزَّ</b> to groan.                     | <b>فَزَّ</b> to stray, run away.                                      |

VERBS INFLECTED LIKE **فَزَّ**, p. 80.

|                                                                        |                                                                 |
|------------------------------------------------------------------------|-----------------------------------------------------------------|
| <b>فَزَّ</b> to benumb, be benumbed.                                   | <b>فَزَّ</b> to be pleased or gratified.                        |
| <b>فَزَّ</b> to chew.                                                  | <b>فَزَّ</b> to button, be buttoned.                            |
| <b>فَزَّ</b> { to fix immovably (as a nail), to be fixed.              | <b>فَزَّ</b> to make or become muddy.                           |
| <b>فَزَّ</b> { to make small, to make round, to become small or round. | <b>فَزَّ</b> { equivalent to <b>فَزَّ</b> .<br>" See p. 81. " " |
| <b>فَزَّ</b> { to cause to cave in (as a mine), to cave in.            | <b>فَزَّ</b> to bark, to croak.                                 |
| <b>فَزَّ</b> to trample.                                               | <b>فَزَّ</b> to embolden, be bold.                              |
| <b>فَزَّ</b> { to incite; to mortify (as a diseased part).             | <b>فَزَّ</b> { to tear (cloth) (tr. and<br>" intr.).            |
| <b>فَزَّ</b> { to make to hesitate, to hesitate.                       | <b>فَزَّ</b> to laugh immoderately.                             |



|           |                                                                              |                 |                                                 |
|-----------|------------------------------------------------------------------------------|-----------------|-------------------------------------------------|
| وَدَّعَى  | to dazzle.                                                                   | نَمَدِمَ        | { to make damp, become damp.                    |
| وَدَّوَبَ | { to put out (leaves); to break out (as sores).                              | فَهَذَمَ        | { to graft, to be or become grafted.            |
| وَدَّوَر  | to spill (tr. and intr.).                                                    | فَدِمَ          | { to dam up and swell (as water).               |
| نَحَسَجَ  | { to dig into, to pick the teeth.                                            | فَرَفَرَ        | { to breathe hard (through the nose).           |
| نَذَذَ    | { to mix up in confusion, be mixed.                                          | فَذَجَ          | to wedge in, be wedged.                         |
| نَذَجَ    | { to tick (as a clock), to ring (as metals). Also used in a causative sense. | فَذَوَحَذَ      | to snort.                                       |
| نَذَذَ    | to mix up, etc., as نَذَذَ.                                                  | فَذَى           | { to be or become consolidated.                 |
| نَذَسَ    | { to beat with a switch, to smart (as if from such a blow).                  | فَذَى           | to pave (with stone, etc.).                     |
| نَذَحَ    | to pant from heat, to sob.                                                   | نَسَمَ          | { to cause fair weather, to become fair.        |
| نَذَجَ    | to be curved or bent.                                                        | نَسَسَ          | to have darting pains.                          |
| نَذَجَ    | to clank (as chains).                                                        | نَجَدَ          | { to place upright, to stand upright.           |
| نَذَجَ    | to make a hedge.                                                             | نَسَسَ          | to cackle.                                      |
| نَذَجَ    | to tickle, be tickled.                                                       | نَهَفَ          | { to arch, bow down (with age) (tr. and intr.). |
| نَذَفَ    | { to interweave, be interwoven.                                              | نَذَصَ          | { to reduce to powder, be reduced to powder.    |
| نَذَلَّ   | to lick up.                                                                  | نَذَصَ          | to have colic.                                  |
| نَذَلَّ   | { to loosen (as a pin in its socket) (tr. and intr.).                        | نَذَبَ          | to heave with emotion.                          |
| نَذَلَّ   | to trample down.                                                             | نَذَفَ          | to shiver with cold.                            |
| نَذَجَ    | to make firm, confirm.                                                       | نَصَبَ          | { to make musty, become musty.                  |
| نَذَوَدَ  | to gather (as pus).                                                          | نَعَفَ          | { to beautify, become beautiful.                |
| نَذَسَ    | { to reconcile, unite in friendship.                                         | نَذَجَ          | to beat with a switch.                          |
| نَذَسَ    | to be a wanderer.                                                            | نَذَجَ          | to crack (as an egg) (intr.).                   |
| نَذَجَ    | to prick up (the ears).                                                      | نَذَجَ          | to sag, hang down.                              |
| نَذَسَ    | to make to pant, to pant.                                                    | نَذَمَ          | { to shrink up, wrinkle (tr. and intr.)         |
|           |                                                                              | نَذَمَ = نَذَمَ | See p. 84.                                      |
|           |                                                                              | نَذَمَ          | { to be boiled to pieces, fall to pieces.       |



VERBS INFLECTED LIKE **فَذِمَّ**, p. 86.**فَذِمَّ** to be bold, to dare.**فَذِمَّ** to soil, be soiled.**فَذِمَّ** { to advance (in age and stature).**فَذِمَّ** { to snap (as a board when broken). See **فَذِمَّ**, p. 86.**فَذِمَّ** = **فَذِمَّ** to starve.**فَذِمَّ** to run mad.**فَذِمَّ** to be affected or moved.VERBS INFLECTED LIKE **فَذِمَّ**, p. 86.**فَذِمَّ** = **فَذِمَّ**, See p. 86.**فَذِمَّ** to howl, as **فَذِمَّ**, p. 86.

[Note.—To Mr. Stoddard's acknowledgments to Mr. Breath, with which we are happy to unite our own, it is proper to add a word of recognition of the labor and skill bestowed by Mr. S. S. Kilburn, type-cutter attached to the Type and Stereotype Foundry of Messrs. J. K. Rogers & Co., Boston, in recutting several of the letters and points, and making some important additions to the font.

COMM. OF PUBL.]



## CORRECTIONS.

|      |                 |                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
|------|-----------------|---------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Page | 5, lines 21-22, | for modern language, read | written character.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| "    | 7, "            | 6, for                    | SCRIPTURE TRACTS " SCRIPTURE FACTS.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| "    | 12, "           | 15, "                     | pp. 10, 11 " p. 13, Note 3.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
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Page 39, line 22, *for* coming before *read* coming upon.

" 48, " 19, " **دَدُو** " **دَدُو**.\*

" 49, " 20, " **فَزِي**, p. 63, " **فَزِي** p. 66.

" 50, " 5, " to string, as peppers, *read* to sting (as pepper does the mouth).

" 54, " 25, " may replied, *read* may be replied.

" 55, " 16, " **هَو** " **هَو**.

" " " 22, *erase the comma after* as well as —.

" 58, " 15, *for* **حَد** *read* **حَد**.

" 61, " 15, " **و** " **و**.

" 63, " 20, " **فَزِي** " **فَزِي**.

" 64, " 19, " " " "

" " near the bottom, after **سَد**, insert **حَد** to be worth.

" 67, line 1, *for* **حَد** *read* **حَد**.

" 75, " 7, " **دَدُو** " **دَدُو**.

" " " 16, " **دَدُو** " **دَدُو**.

" 76, near the middle, *for* **دَدُو** *read* **دَدُو**.

" 78, line 3, *for* **حَد** *read* **حَد**.

" " " 7, " **سَد** " **سَد**.

" 79, " 26, " **هَو** " **هَو**.

" 81, " 18, " **وَد** " **وَد**.

" " last line but one, *for* **حَد** *read* **حَد**.

" 82, line 16, *for* **حَد** " **حَد**.

" 83, " 3, " **حَد** " **حَد**.

" " " 20, " **سَد** " **سَد**.

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\* In a number of cases **د** appears without its point, it having been broken off, probably, in printing. This, however, is of little consequence, unless it lead to a confusion of **د** and **د**. The former seems always to have its point.



Page 84, line 6, for **أَخَذَ** read **أَخَذَ**.

" 85, " 22, " **قَدِمَ** " **قَدِمَ**.

" 86, " 4, " **سَمِعَ** " **سَمِعَ**.

" " " 11, " **صَحَّ** " **صَحَّ**.

" " last line, " **مَدَّ** " **مَدَّ**.

" " at the bottom, add to the list of verbs :

**وَوَّ** to howl.

**كَوَّ** { to howl ; also, as used in Koordistan,  
to glitter.

" 88, first line, for **دَخَلَ** read **دَخَلَ**.

" " line 17, " The future, " The 1st pers. future.



























Stoddard, David Tappan,

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